

THE ANGLICAN

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SUMMARY AND REVIEW FOR THE YEAR 1958

JANUARY

AS usual a great many conferences were held during January, with a large number of clergy and school teachers taking a busman's holiday to organise and lead them.

The Royal School of Church Music held its third annual summer school at Parramatta. Prominent Church musicians gave their time; but the number attending was disappointing, the more so because where the R.S.C.M. influence has been at work in a parish, the music has improved immeasurably.

Elsewhere it is often lamentably bad. As the Precursor of St. Andrew's Cathedral said: "To go to an average parish church and listen to its music is penance indeed."

A hundred clergy and Sunday school teachers from five dioceses attended the sixth Summer School of Religious Education held at the Armidale School.

In keeping with the holiday spirit and in the presence of 200 Church children in residence at Camp Howard, the diocesan Youth Department's holiday camp, the Archbishop of Sydney dedicated the first of twenty-four holiday cabins to be built at Port Hacking.

All present were reminded of the great encouragement youth work in the post-war years had received from the Archbishop and Mrs. Mowll, who had died less than a month ago. The sight of the yacht, *Dorothy*, was a tangible reminder of her influence.

One hundred and twenty young Victorians, aged between 16 and 25, spent part of the holiday period at Ballarat doing a "workshop" course for Sunday school teachers and youth leaders.

So many applications for the Brisbane Sunday school teachers' conference, held at Toowoomba, had to be rejected that it was decided to hold two summer schools next time.

VICTORIAN RALLY

Some 500 young people attended the annual Victorian provincial rally and conference of the Young Anglican Fellowship.

The instances given could be multiplied, but there is enough evidence already to show that our young people are not lacking in enthusiasm. It augurs well for the future and gives the lie direct to those who argue that organisations are a waste of time.

The former Bishop of Chichester, Dr G. K. A. Bell, made a dramatic appeal, on the eve of his retirement, to remove the screens dividing the West from Communist countries.

He said: "We in the West should show much more courage and imagination. It will be either co-existence or co-extinction."

The national council meeting of the Church of England Men's Society held in Sydney, under the leadership of the Bishop of Armidale, stressed the importance of preparation for the visit of the Bishop of Coventry, the Right Reverend Cuthbert Bardsley, in August this year.

Bishop Bardsley is the national president of the C.E.M.S. in England.

FEBRUARY

The resurgence of Islam—a feature which became increas-

ingly apparent as the year advanced—was first mentioned in our columns in February, with a report on the All-African Church Conference which met in Nigeria.

This resurgence is most marked in former British colonial possessions where, as in Malaya, treaty relations with the United Kingdom were such as to inhibit the work of Christian missionaries. By a strange twist of fate, the spread of Christianity in Malaya may well be helped by the achievement of Malayan independence!

The Diocese of Bathurst bought the Bathurst Fitness Camp for £3,000, and announced at the beginning of the month its intention to turn it into a much-needed diocesan centre.

Our second issue of February contained a Leading Article on the recurrent theme of Press relations. The occasion was the "muffing" of the announcement of the appointment of Bishop Marcus Loane to be coadjutor in the Diocese of Sydney. We used it as a peg upon which to hang some general comments on the way that we Anglicans tend to ill-treat the Press.

ADVANCE KNOWLEDGE

The facts were, in a nutshell, that THE ANGLICAN knew well in advance the names of those who had been appointed respectively to the sees of Melbourne and Adelaide, and the names of Sydney's last two coadjutors to be appointed. We did the honourable thing in each case, by printing nothing until the official announcement was made. In two cases, we were promised that the official announcement would be made at a time which would ensure that we were not "scooped" by the secular Press, but we were thoroughly let down on both occasions.

Our Leading Article, written in some haste, contained a singularly unfortunate phrase: "Of Dr Reed's appointment as Bishop of Adelaide, the less said the better," we said!

The Bishop, thank goodness, laughed heartily upon seeing this, for he knows how easy it is even for editorial writers to err, and he saw at once what we really meant. Others, however, made us suffer for the error by writing to demand what was wrong with one of the most distinguished scholars in the episcopal bench.

What was intended, of course, was a criticism not of the Bishop of Adelaide, but of the way that a premature announcement had "leaked" from an earlier synod, and for which Dr Reed had no responsibility whatever.

Honesty pays, however. The three following appointments were admirably handled: to Gippsland, Bathurst and Rockhampton.

We continued to "play ball" with the authorities of these three dioceses, who could not have been more helpful and co-operative as far as we were concerned. In each case, through mutual trust, the announcement was so timed that THE ANGLICAN secured the "scoop" on the appointment to which it was entitled. By keeping faith with all the diocesan authorities concerned, we avoided the grievous error which in one case caused a false announcement to be made in the *Adelaide Church Guardian*, another Church magazine, in several Australian secular

newspapers, in the *Church Times*, and even in *The Times* itself! We still experience an occasional sensation of smugness in consequence.

Abroad the month of February was marked by an extraordinary attack by the South African Government upon the Archbishop of Cape Town, the Most Reverend Joost de Blank.

The Archbishop had warned Anglican congregations that he would consider withholding episcopal ministrations from any of them that practised apartheid. There has not since been any record of any Anglican congregation so behaving; but the government thought the warning alone had "irreparably damaged" race relations in South Africa. For our part, we are as solidly behind His Grace as ever.

NEW GUINEA

February saw our shock announcement of the serious financial plight of the New Guinea Mission. In some quarters, our bare statement of the facts was construed—for reasons we have never been able to understand—as an attack upon the A.B.M. This was the last thing we had in mind: our object was to help, not to criticise.

In the event, following letters which appeared in our last issue of February from the Bishop of Riverina, from Fr John Hope and Canon E. Done, an appeal was launched to our readers which, by the middle of the year, raised some thousands of pounds.

MARCH

In March, THE ANGLICAN published a long and most serious article by a well-known demographer on the effects of Australia's post-war migration policy. The article supplied factual information on the way that this policy, had clearly affected the religious balance of the population. This was buttressed by a Leading Article under the title "Migration and Freedom" which, in conjunction with another Leading Article on the annual Citizenship Convention some weeks earlier, expounded in moderate and definite terms what we conceived to be the attitude of the Church towards the policy which at that time was being jointly implemented by the Federal Government and the Roman Church.

That policy, nine months later, has been sensibly modified.

The Assistant Bishop of Lahore, Pakistan, the Right Reverend Chandu Ray, was the principal speaker at a series of missionary meetings held in the Sydney Town Hall during the last week of March. Some 12,000 people attended the meetings, which produced a notable quickening of missionary interest in the city.

The Melanesian Mission ship, *Southern Cross*, was launched at Ballina, in the Diocese of Grafton, where she had been built.

The Anglican Press Limited began a programme of expansion in March, and started to fill the remainder of its Debenture Stock issue.

In Melbourne, a short two-day session of Synod spent some time discussing a motion of sympathy to the Archbishop of Cape Town for his stand on the policy of apartheid. It became clear during the course of the debate that members of the synod were alive to, and ashamed of, the discrimination which is still manifested against Australian Aborigines.

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H.R.H. Princess Alexandra, who takes an active interest in the nursing services, talking to two small patients at Hillingdon Hospital, Middlesex. She will visit Australia in July and August this year for the Queensland centenary celebrations.

THE DIOCESE OF BRISBANE CELEBRATES ITS CENTENARY

FROM OUR OWN CORRESPONDENT

Brisbane, January 6

The ushering in of any New Year is always exciting, but on the eve of a centenary year hearts glow with excitement at the thought of celebrations to come and with thankfulness for blessings received in the century just past.

And when the centenary is, in fact, a double centenary, then emotions tend to overflow. This last is the effect on Anglicans in the Diocese of Brisbane and the State of Queensland.

January 1, 1959—the first day of the Centenary of the State of Queensland, and the first day of the centenary year of the Diocese of Brisbane.

One hundred years ago this year the Diocese of Brisbane was proclaimed. Formerly it had been part of the Diocese of Newcastle, but it was so far away and the population was growing so rapidly that when the new State of Queensland was proclaimed, the new diocese, also, was born. Early in 1860, the first Bishop of Brisbane, the Right Reverend E. W. Tuffnell, having been consecrated in London in June of 1859, arrived from England with six clergy to help him in the task of founding a diocese.

The history of the State and history of the diocese are closely knit together and men of the Church left their mark on the development of the State just as men of the State left their mark on the Church.

FAMOUS NAMES

Names famous in this history of the Church of England in Brisbane Diocese, names such as Bishop E. W. Tuffnell for whom Tuffnell Home is named—Archdeacon Glennie who did such wonderful work on the Darling Downs and for whom the Glennie School, Toowoomba, is named—Bishop Webber, whose dream of a magnificent Cathedral for the city in whose future he had such faith has come half-true in that that Cathedral is half finished—Bishop Halford, the founder of the Bush Brotherhoods in the State, working in the Rockhampton hinterland recur to the mind.

At the turn of the century, the Bush Brotherhood Movement developed and has faithfully served the Far West ever since. The Order of Sisters of the Society of the Sacred Advent was established and, although their numbers are pitifully small in comparison with the work they do, they have been responsible for seven schools throughout Queensland, a girls' hostel in Charleville and for St. Martin's Hospital, Brisbane, the Tuffnell Home and the Tuffnell Toddlers Home.

The foundation of St. Francis Theological College in 1906 has ensured a small at first but steadily growing flow of ordinands; this year it is expected that there will be over fifty students

in residence, and though only half of them are destined for the Diocese of Brisbane, the numbers for this diocese are steadily growing.

In the first decade of this century the Province of Queensland was proclaimed with Brisbane as the Metropolitan See.

The first archbishop was St. Clair Donaldson, who later became Bishop of Salisbury, England. He was succeeded by Gerald Sharp whose successor was the Right Reverend J. W. C. Wand, who later became Bishop of Bath and Wells and then London.

In 1943 the then Bishop of the Riverina, the Right Reverend R. C. Halse, was enthroned as Archbishop of Brisbane. He was no stranger to Queensland, his new Province, as many years earlier he had served in the Brotherhood of St. Barnabas in North Queensland, and had been founder and first headmaster of All Souls' School, Charters Towers.

Apart from the wonderful work done by the sisters in the field of education, the Church has played a big part in this direction; besides All Souls' School for boys, there are also the Slade School, Warwick, the Church of England School for Boys, Toowoomba, the Southport School and the Church of England Grammar School, Brisbane. In the future a new boys' school on the north side of Brisbane has been made possible by the generosity of one of the sons of the Church in Queensland, the late Sir Edwin Marsden Tooth. The Glennie Memorial School, Toowoomba, and the S. Hilda's School, Southport

(Continued on Page 3)

CONFERENCE IN EUROPE

CHURCHES' TASKS AND PROBLEMS

ECUMENICAL PRESS SERVICE
Geneva, December 30

Representatives of Europe's non-Roman Catholic churches will hold a regional conference to discuss their common task and problems at Nyborg, Denmark, from January 6 to 9.

This is the first such conference to be held in Europe, and may start a series of similar occasional meetings.

About eighty church leaders from eighteen countries on both sides of the iron curtain are expected to attend the conference.

The main subject set down for discussion is "European Christendom in To-day's Secularised World".

Sub-themes to be discussed are "The Encounter of the Christian Faith and Modern Techniques in Europe"; "The End of the Constantinian Era in Europe"; "The Past and Present Contribution of Eastern Orthodoxy to European Civilisation" and "What Have the European Churches in Common in their Heritage and Present Responsibility?"

Among the speakers will be the industrial chaplain in the Diocese of Sheffield, England, Canon Edward Wickham, the Metropolitan James of Melita, Professor Pierre Bargelin of Paris, Professor J. B. Somcek of Prague and Professor Nils H. Se of Copenhagen.

This conference is the result of several informal meetings held in different countries.

Bishop Hanns Lilje of Hannover, Archbishop Kivvi of Tallinn, Estonia, the general secretary of the Netherlands Reformed Church, Dr. Egbert Emmen, and Dr. Hans-Heinrich Harms of Geneva, have organised the January conference.

The two European presidents of the World Council of Churches, Dr. John Baillie of Edinburgh, and Bishop Otto Dibelius of Berlin-Brandenburg, have kept the World Council of Churches informed about the plans for this regional conference.

Bishop Dibelius and the general secretary of the W.C.C., Dr. W. A. Visser't Hooft, will also attend the conference.

BISHOP SPEAKS ON BAPTISM

ANGLICAN NEWS SERVICE
London, December 27

At his diocesan conference earlier this week the Bishop of Bradford, the Right Reverend F. D. Coggan, said that baptisms could be performed at a better time and at a better spot in the church.

He said that babies were received into the Church when hardly any of the members of the congregation were present to receive them, and in "a badly lit corner of the church with plenty of draught from the entrance."

He wondered whether we sacrificed too much in retaining the symbolism of the font by the door.

Would it not be more symbolic, he asked, if a child were baptised when a maximum number of the congregation were present?

If a congregation went out of its way, not only to receive the child but to welcome the parents into the family, it would be even more symbolic, the bishop said.

DEATH OF ALBANIAN ARCHBISHOP

ECUMENICAL PRESS SERVICE
Geneva, December 27

The head of the independent Orthodox Church of Albania, the Most Reverend Christopher of Tirana and Durazzo, has died of a cerebral haemorrhage. The archbishop, who was 76, was forced to leave his see in 1949, by the Albanian Communist Government.

He died in a monastery at Tirana.

PERSECUTION IN RUMANIA

PRISON FOR 250 PRIESTS ?

ANGLICAN NEWS SERVICE
London, December 27

Reports of the introduction into Rumania of much oppressive legislation and of an intensified reign of terror are reaching Western Europe.

One such report states that the Patriarch Justinian is under house arrest and that two hundred and fifty priests are in prison.

The withdrawal of Russian troops from the country in the early summer heralded this intensified onslaught on the Orthodox Church.

Until this year the Rumanian Orthodox Church suffered less interference from the State than other Churches behind the Iron Curtain.

The structure of the Church has not been interfered with, and there has been no anti-religious propaganda.

Long standing close relations between the Church of Rumania and the Church of England were renewed at the time of the Lambeth Conference, to which the Metropolitan Justin of Moldavia was a visitor.

Official discussions between the Churches and many visits of students and others to Rumania between the two World Wars made contacts closer at that time than with other Orthodox Churches.

It was hoped that, with renewed contacts, friendly bonds would again be recognised.

Fresh religious persecution will confirm the fears of Christians about the intentions of Communist governments towards Christian Churches everywhere.

GERALD KNIGHT SPEAKS OUT

ANGLICAN NEWS SERVICE
London, December 27

The Director of the Royal School of Church Music, Mr. Gerald Knight, in his report on the work done during the year, said that inefficient choirmasters cannot compete with television.

The difficulties of keeping choir boys do not grow less, he said, movements of people away from centres of towns create problems, though there are golden opportunities in the new housing areas.

Though the clergy were anxious to have good up-to-date singing in their choirs, there was very little instruction given in theological colleges, and there are definitely fewer capable organists and choirmasters applying for posts.

"Until the Church shows that it really cares about its music and is willing to pay adequately for it," said Mr. Knight, "the decline in the number of professional church musicians will continue."

Absence of sufficient professionals is resulting in lower standards of singing, more particularly in some churches overseas.

Four-fifths of the choirs affiliated with the college come from the two English provinces.

ANGLICANS RESIST APARTHEID

ECUMENICAL PRESS SERVICE
Geneva, December 27

The synod of the Diocese of Cape Town has passed a strongly worded resolution against the South African Government's policy of apartheid.

The resolution states: "This synod, in reaffirming the fatherhood of God and the brotherhood of man in a common redemption, views with concern and dismay the developing racial policy of the government, and joins with the Reformed Ecumenical Synod, which met recently at Potchefstroom, West Transvaal in asserting that no race may deem itself entitled to a privileged position and consider itself superior to all other races, and that all believers are brethren in Jesus Christ."

CENTRE-POINT OF FAITH

HOUSE OPENED IN BERLIN

ANGLICAN NEWS SERVICE
London, January 2

The Bishop of Berlin-Brandenburg, the Right Reverend Otto Dibelius, last month opened a house in Northern Berlin which is planned to serve as a link between Christians in East Germany and West Berlin.

The house is named after a former president of the Federal Bundestag in Bonn, Herr Hermann Ehlers, who, before the war, had been the legal adviser of the "Confessing Church" movement under the Third Reich.

The ceremony in the Berlin suburb of Wittenau was attended by the widow of Herr Ehlers, Frau Jutte Ehlers, representatives of the Evangelical Church and the Eumenical Movement, and members of the Roman Catholic Church.

Only twenty-five per cent of the parishioners reside within the territory of the German Democratic Republic.

In opening the building, Bishop Dibelius said it was meant to "help people in sorrow and anxiety... it should be a house of responsibility, a centre for Christian work, a place for prayer and a centre-point of faith."

The house, designed by the architect Erich Glas, contains a statue of the late Hermann Ehlers carved by Professor Gerhard Schreier.

DEMONSTRATORS ARRESTED

ANGLICAN NEWS SERVICE
London, December 24

A demonstration, organised by the Direct Action Committee against Nuclear War, resulted in forty-five people, including the Reverend Michael Scott, being arrested at the ballistic missile base near Swaffham, Norfolk, at the week-end.

They were charged with obstructing police, and twenty-two of the demonstrators spent the week in prison instead of being released on bail.

They were careful to offer only passive resistance to arrest, and on their part, the police behaved with patience and restraint.

The demonstrators, who were in prison over the Christmas season, received between them more than two thousand cards, telegrams and parcels from sympathisers.

Christian judgement cannot condemn sincere men and women for offering passive resistance to something their consciences tell them is utterly wrong, but they ought to explain more clearly than they have done what they hope to achieve by their action.

INVESTIGATION OF DIVINE HEALING

ANGLICAN NEWS SERVICE
London, December 27

The Churches' Fellowship of Physical Study, has begun a two-year investigation into spiritual healing.

Among the vice-presidents of the fellowship are the Bishop of London, the Right Reverend H. C. Montgomery Campbell, and the Dean of St. Paul's Cathedral, the Very Reverend W. R. Matthews.

During this time the fellowship will examine the work and methods of hundreds of healers in England.

The fellowship issued a statement on December 15 which said that, in spite of the wide diversity of theory and practice, one thing was common to all, namely that authentic healings do take place.

"This seems to indicate that, although not so far discovered, there is a common denominator, both of technique and theory, which gives pattern into which all these variations somehow fit. "There is a scientific process at work beneath all this bewildering number of methods," it said.

CENTENARY IN OTAGO

SETTLEMENT AT WAIKOUAITI

ANGLICAN NEWS SERVICE
London, January 2

S. John's Church, Waikouaiti, Otago, New Zealand, which is looking forward to celebrating its centenary next week, was built in an atmosphere of adventure and faith.

The settlement of Waikouaiti was built by an Australian, John Jones, who bought a whaling station at the mouth of the Waikouaiti River in 1837 and settled farming families on the adjacent land.

He told the first Bishop of New Zealand, the Right Reverend G. A. Selwyn, that his dream was to give the community a church.

Twenty years later, when the settlement was prosperous, he arranged an endowment with the then Bishop of Christchurch, the Right Reverend H. J. C. Harper, whose diocese then included Otago.

The church was consecrated and opened in 1858 by Bishop Harper.

It is a wooden church, of Gothic design, and holds 120 people.

It is the oldest church of any denomination in the Otago area in regular use.

Celebrations arranged by the Vicar, the Reverend P. C. Williams, and his committee will be held from January 9 to 12. These include services attended by the Bishop of Dunedin, the Right Reverend A. H. Johnston, and the Bishop of Christchurch, the Right Reverend A. K. Warren, various social events and a centenary book.

MYSTERY PLAY AT DRURY LANE

ANGLICAN NEWS SERVICE
London, December 27

A matinee was held at Drury Lane, on Friday, December 19, to help in raising £4,000 for the S. Martin-in-the-Fields fund for refugees children.

Included in the programme was a mystery play, *The First Nowell*, a posthumous work of Vaughan Williams.

The play has been adapted from medieval sources by Simona Pakenham; her text is direct and avoids precisiosity.

Roy Douglas completed the score, which in its harmonisation bears the unmistakable mark of Vaughan Williams.

The organist of S. Martin's, Mr. John Churchill, used musicians associated with the church, and conducted with an authentic feeling for this music, so simple in form, but so full of emotion.

Mr. George Rose played the part of Joseph and Miss Thea Holmes brought dignified simplicity to the part of the Virgin Mary.

A FAMILY AFFAIR

THE "LIVING CHURCH" SERVICE
New York, December 29

The Reverend S. K. Sherrill, bishop-elect of the missionary district of Central Brazil, will be consecrated in Christ Church, Rio de Janeiro, on January 25.

His father, the Right Reverend H. K. Sherrill, who has just retired from the office of Presiding Bishop, will act as his son's consecrator.

His brothers, the Reverend H. W. Sherrill, of Cincinnati, Ohio, and the Reverend F. C. Sherrill, of Ipswich, Mass., will be the attending presbyters.

SPECIAL HONOURS FOR PATRIARCH

ECUMENICAL PRESS SERVICE
Geneva, December 27

The Patriarch of Alexandria, His Beatitude Christopher II, was given special honours on November 30, when he celebrated his fiftieth year of service as a bishop within the Greek Orthodox Patriarchate of Alexandria.

The Greek Orthodox clergy and people of Egypt feted the Patriarch.

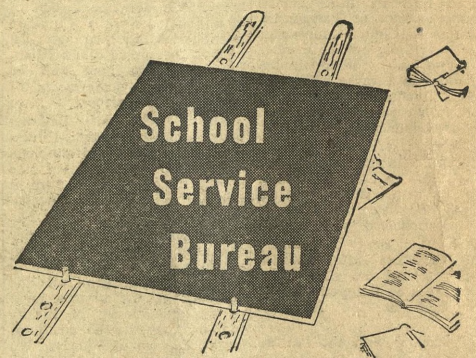
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CENTENARY OF STATE AND DIOCESE

(Continued from Page 1)

(both girls' schools) are also the responsibility of the diocese.

On the threshold of this Centenary Year, the Archbishop of Brisbane, the Most Reverend R. C. Halse, at the request of THE ANGLICAN adds a few personal memories and hopes for the future:

His Grace said: "I arrived in Brisbane for the first time on the Feast of the Epiphany, 1913, forty-six years ago, on my way to becoming Warden of the Community of S. Barnabas, North Queensland, as it was then called.

"When I say, that on that day I found myself being entertained by the Premier of the State, visiting Bishopscourt in a state car, and then going on to call officially on Archdeacon Le Fanu at Church House you will agree that I had little to complain of by way of welcome to Queensland.

"But if I add that at the time I had no idea that my kind friend (the Premier) held that high position, but thought of him only as the father of a Rhodes Scholar who had given me a card of introduction to his father, you will understand my embarrassment when I learned the facts.

"So now, to-day, as we enter the Centenary Year of the State of Queensland and of the Diocese of Brisbane, the unexpected for me has again happened, and the Church in Queensland has had an element of greatness thrust upon it by the sad loss of our late Primate, and as a result, by the Acting-Primate automatically descending on my shoulders for a limited period.

"But among other things it may give me the privilege of being able to invite, officially, all the bishops of our Church in Australia to come to Brisbane from June 10-15 when we are proposing to centre our Commemoration round Sunday, June 14—that being the actual 100th anniversary of the consecration

in England of Dr. Tufnell, the first Bishop of Brisbane on Whit Tuesday, June 14, 1859.

"Meanwhile, we should be grateful if the bishops would keep those dates free from other engagements with a view to attending bishops' meetings and various centenary observances, leading up to services of thanksgiving in S. John's Cathedral and elsewhere on June 14.

"We ask the prayers of all our friends that our Centenary Celebrations may redound to the Glory of God and to the building up of His Kingdom throughout the State and in conclusion we pray that God's Blessing may rest upon the life and work of the Church and of the Commonwealth of Australia during the coming year."



The new church hall at West Wallsend, in the Diocese of Newcastle.

CHURCH HALL DEDICATED IN SMALL MINING TOWNSHIP

FROM OUR OWN CORRESPONDENT

Newcastle, December 29

The first stage of a complete church centre was dedicated at West Wallsend on December 20 by the Bishop of Newcastle, the Right Reverend J. A. G. Housden.

West Wallsend is a small mining town half-way between Newcastle and Cessnock.

The new brick building has been erected to serve as both a church and hall, a full height timbered screen separating the sanctuary from the rest of the building.

Along one wall glass doors open on to a covered verandah which will accommodate overflow congregations and additional Sunday school classes.

The church hall is the first section of a three-stage development.

Stage two will be the erection of a kitchen and meeting room, and stage three the erection of a church building.

The project represents a spectacular achievement by the priest-in-charge, the Reverend R. G. Winder, and his parishioners.

Five years ago many people thought that West Wallsend was finished; but the enthusiasm of Mr and Mrs Winder, their interest in youth work, the conduct of a stewardship campaign and the steady recruitment of lay workers has brought about an upsurge of new life.

ARCHBISHOP'S GIFT TO DIOCESAN CLERGY

Under the will of the late Archbishop of Sydney, the Most Reverend H. W. K. Mowll, every clergyman in the Diocese of Sydney is to be permitted to choose a book for himself from his extensive library as a memento.

The executor of the Archbishop's estate, the Right Reverend M. L. Loane, has invited diocesan clergy to call at Bishopscourt before the end of January to make their selection.

The foundation stone of the building was set on August 30 last year by the former Bishop of Newcastle, the Right Reverend Francis de Witt Batty.

The parish of West Wallsend was separated from the parish of Minmi in 1895, and the Reverend W. Ritchie was appointed rector.

The old wooden church of S. James was opened in 1900 free of debt.

It was consecrated and dedicated to S. James by the Bishop of Newcastle, the Right Reverend G. H. Stanton.

The last service was conducted in the old building on December 14.

ADVENT OCTAVE OF PRAYER

FROM OUR OWN CORRESPONDENT
Newcastle, January 2

In his diocesan letter for January the Bishop of Newcastle, the Right Reverend J. A. G. Housden, remarks on the deep impression made on him by the Advent Octave of Prayer held at Christ Church Cathedral, Newcastle, from the first to the second Sunday in Advent.

"It was a concentrated effort of spiritual exercise for dedicated and committed people," writes the bishop "and to see about sixty people each morning worshipping at the 6.30 a.m. Eucharist was an inspiration. I was not able to be at any of the evening services, but I believe they were similarly attended and mainly by those who had been in the morning as well.

"There was no spectacular emotional appeal, but a steady spiritual exercise.

"It was said to me in this connection that we do not ask enough of our people as a rule, but when we do the response is surprising.

"I commend this experience to other priests and parishes as a worthwhile ideal, not necessarily at this season of the year."

GIFT OF £1,000 FOR VICAR

FROM A CORRESPONDENT
Melbourne, January 2

The Vicar of the Church of S. John, Camberwell, Canon T. Thomas, was presented with a cheque for more than £1,000 from his parishioners after Evensong on S. Thomas' Day.

The gift expresses the appreciation felt by the people of the canon's leadership in rebuilding the church after its destruction by fire in 1955.

Canon Thomas intends to visit Europe and the United States after Easter this year.

The new church will be consecrated by the Archbishop of Melbourne, the Most Reverend Frank Woods, on February 24.

BILLY GRAHAM CRUSADE

SHARE PARTNERS SOUGHT

Members of the Billy Graham Team already in Australia are hoping that Australia may prove to be the first place where a nation-wide revival will be led by Dr Graham.

It has been said that concentration of prayer in Sydney for the Crusade, which is still some months in the future, is greater than it was at the height of the New York Crusade. In Sydney alone it is confidently hoped that the number of prayer partners will grow to 30,000.

Recruitment of choir members, ushers and counsellors is well advanced, with the number of counsellors about to begin training exceeding by more than 2,000 the world-record number at present being trained in Melbourne.

The "£1 a month" project, whereby "share partners," who are people willing to contribute £1 each month to Crusade funds, is meeting with great success; but still the need is greater.

Office rental and expenses, postage on scores of thousands of bulletins being distributed every month, necessary publicity, the hire of the Show-ground for a period of five weeks, are all items for which a constant income is needed.

People on hearing of the scheme are anxious to become "share partners" as soon as they know what to do.

All a contributor needs to do is to pin a £1 note or cheque to his business card, letterhead or other piece of paper bearing his name and address and post it to the Honorary Treasurer, Billy Graham Crusade, 49 Clarence Street, Sydney.

Each subsequent month, reply-paid envelopes are sent to share partners for their use in forwarding contributions.

MEETING FOR THEOLOGICIANS

The heads of the Australian theological colleges are to hold a meeting after the meeting of the delegates of the Australian College of Theology in Sydney on January 29.

TOMBSTONE DISINTERRED IN BACKYARD LOCATES SITE OF CHURCH CEMETERY

The site of an old church cemetery was found in a backyard in Mona Vale, north of Sydney, last month by the Senior Vice-President of the Church of England Historical Society, Mr P. W. Gledhill, and the grandson of a former rector of S. John's, Pittwater, Mr C. R. Stoddart.

Historians have been looking for the site of the church for twenty-five years, and the finding of an old tombstone has pinpointed its position.

The Church of S. John was built in 1871. It was moved in 1888 to another site, and later replaced by the present stone church on a site nearby.

An old photograph of the church in the Mitchell Library

helped to discover the original site of the church.

The land for church and cemetery was given by Mr Edward Darley, but no title was taken out, so that when the church was moved the burial ground was forgotten.

The headstones were laid down and covered over and the burial ground was forgotten. It

was brought under the provisions of the Real Property Act.

In 1925 an old gentleman, Mr Ferguson, of Church Point, lived on the spot and when digging in the garden found a headstone in memory of a man killed in the erection of Barrenjoey Lighthouse.

He reburied the stone, and has shown Mr Gledhill and Mr Stoddart where he found it.

There will be an effort to locate this stone and about twenty-five others which should be buried in the old cemetery.

The stone which the searchers found in the yard of Mr N. Ambrose, Grandview Parade, Mona Vale, bears the name of a two-year-old child named Wilson.

The entry in the Register runs as follows:—Annie Priscilla Wilson, daughter of Thomas and Frances Wilson, of Pittwater. Born 11 February 1880. Died 1882, aged two years.

CELEBRATION OF GOLDEN JUBILEE

Campbelltown, January 2

The Reverend J. F. Rofe celebrated fifty years of ministry in the Church on December 21.

He was twenty-five years Rector of Campbelltown, in the Diocese of Sydney, retiring in 1951. He has been Rural Dean of Liverpool and Camden since 1945.

Mr Rofe was the celebrant at the Communion Service in S. Peter's, Campbelltown, on Sunday, and preached at the evening service.

CHRISTMAS WATER PAGEANT HELD ON TORRENS LAKE

FROM A CORRESPONDENT

Adelaide, January 3

On Christmas night, and on the Sunday after Christmas, many thousands of people lined the banks of Adelaide's Torrens Lake to view a Christmas water pageant, which is believed to be unique in Australia.

The barges depicted the Shepherds, the Rejection at the Inn, the Wise Men, the Annunciation and Visitation, and a model of the Stable.

Throughout the evening choirs scattered among the crowd led the singing of Christmas music, one choir being amplified over the whole park. Unfortunately, few of the watchers joined in, preferring to be passive onlookers.

Although the tunes were all traditional, some of the words were different, savouring of the Roman use.

One of the choirs was in Adelaide's famous "Popeye," the motor boat towing the first two barges.

The procession, heralded by a fanfare of trumpets, moved from the city bridge, past the river fountain with its ever-changing colours, to a point just beyond the soundshell, where it turned round and moved back to the bridge, later returning to the soundshell for mooring.

The display was well organised and attracted wide attention because of good publicity by its sponsors, the Inter-denominational Christian Christmas Committee.

It is difficult to judge how many people were reached by the pageant, but its presentation will probably be echoed in a better observance of Christmas in 1959.

PRINTERS' BLOCKS

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Clients are notified that this department has resumed business after the Christmas and New Year holidays.

The Anglican Press Limited

3-13 QUEEN STREET, SYDNEY, N.S.W.

THE ANGLICAN

THE ANGLICAN FRIDAY JANUARY 9 1959

THE EPIPHANY MESSAGE

Liturgically, the Feast of the Epiphany is one of the three greatest Feasts of the year, the other two being Easter and Pentecost, or Whit Sunday. It may seem surprising that Epiphany takes precedence over Christmas, but the fact is that Epiphany is the older of the two Feasts, and is, one may say, the original Christmas. The early Church did not observe birthdays, not even the birthday of Our Lord Himself, because it regarded a holy person's death day as his real birthday, the beginning of "the Life that shall endleth be." The earliest name for Epiphany was "Theophany," which means the "Showing Forth of God." The dominant thought of the Feast was: "And the Word (Eternal Reason and Purpose of God) became flesh, and set up His tent among us . . . No man hath seen God at any time: (but) the Only-Begotten God, Who is in the bosom of the Father, He hath given the oracles concerning Him." The message of Epiphany, therefore, is essentially that of the Incarnation: that God really became man, and tabernacled among us.

A certain school of critics has tried to discredit the Christian Gospel of the Incarnation by saying that at the birth of Christianity the pagan religions were full of stories about divine incarnations on earth. It is true that there were all kinds of Sacramental or Mystery Religions in the world into which our religion was born, and that the central conception was that in some way or other a Divine Being was showing Himself to men and trying to enter into the closest contact and communion with them. Some of the most beautiful prayers and thanksgivings ever penned were offered to these redeemer-gods of the Mysteries.

The Catholic recognises in such noble orisons the illumination of that Logos-light which lighteth every man, and had its perfect Epiphany in Bethlehem. The Mystery or Sacramental cults were a striking manifestation of the universal longing for redemption by and communion with God. Their appearance indicated, no less than the Law and Prophecy of the Hebrews and the philosophy of the Greeks, that "the fulness of the times" was drawing nigh.

We must, however, deny that there are parallels to the Incarnation in heathen religions. The so-called "incarnations" of heathen gods were merely apparitions: the human form was only a disguise, whereas Christ's humanity was as real and as substantial as His Godhead. In pagan "incarnations," the human has always been swallowed up in the Divine, has been dissolved into it.

In the Incarnation of Christ it is not one of a myriad deities who assumes human form, but the One and Only God, the God from God, Light from Light, Very God from Very God. The terrible struggle with Arianism shows the old Faith fighting to the last ditch against a theology which reduced the Incarnation of Very God to that of a created, lesser deity. Finally, the Mystery "saviour-gods" were purely legendary figures, whereas our Saviour really lived and died on earth. The Logos of the Stoics was a pure abstraction, the Logos of Philo a mere personification, "but for Christians 'the Logos became flesh and tabernacled among us, and we beheld His glory,' an advantage which Augustine declares he could not find in any of the competitors of Christianity." The Epiphany of Divine Light took place in history, at "a moment in time, but time was made by that moment."

Envoi

So. As the Australian Press announced the record total of ninety-four deaths from road accidents in this country during the holidays, a statistical report issued by the World Health Organisation from Geneva revealed that we rank third in the whole world as a people of killers who use motor vehicles for the job. With a death-rate of 23.5 per 100,000 from motor vehicle accidents during 1956, Australia stood only after Western Germany and the United States, with rates of 24.5 and 23.7, respectively.

Australia's total casualties, killed and wounded, in the Boer and two World Wars, and in the Korean Campaign, aggregated 555,003. In the same period the total number of road casualties has been 1,012,000. Is it so absurd to suggest that the solution might be to organise a steady, old-time conventional war between the several Australian States—with petrol restrictions applied to all civilians?



"Everything which touches the life of the nation is the concern of the Christian."
—The Archbishop of Canterbury

How About Dropping Honours Lists?

More and more I doubt the wisdom of continuing to create Australian knights in honours lists promulgated twice a year to mark the Sovereign's birthday and the New Year.

The recipients vary too widely in merit for the honours system to be democratically acceptable. In any case, there must be some element of unfairness in choosing those to honour because some States (usually those with Labour Governments) make no recommendations and so, if any of their citizens are honoured, that is done on the initiative of the Commonwealth Government.

One result of this is that South Australia and Victoria, for example, must have many more knights in proportion to their population than has Queensland, which for many years had a Labour Government.

Canada, I believe, set us a good example in deciding to dispense with honours. No one would say that thereby Canada is one whit less loyal to the Imperial connection than is Australia.

In two ways in particular I believe that Australia has cheapened the value of the higher honours—in knighting too many politicians and senior civil servants.

It cannot convincingly be gainsaid that some politicians are rewarded much more for party than for national service—sometimes, indeed, as in one instance on this occasion, even for standing down from service.

And it must be embarrassing, especially after a change of government, for incoming Ministers to feel that the real loyalty of a departmental head must belong to the previous government which knighted him.

Australia has some outstanding civil servants. But they are well paid for their service and well provided for in their retirement. Only in rare cases—and then most appropriately, as they retire—should they be knighted. I believe that seven still serving are "Sirs".

It would be wrong to assert that all Labour people are opposed to honours. The ex-Labour Premier of Tasmania, for instance, has been knighted.

New Zealand, now under its second period of Labour administration, has not abolished the honours system. But it seems to me to choose the recipients with less regard to political service.

Australia, it is true, also recommends some thoroughly worthy citizens. For instance, the knighting of the eminent scientist, Professor Marcus Oliphant, in the recent list will give wide satisfaction.

Nevertheless, Australian society (this columnist, at least, feels) would be more democratic, less snobbish and much closer to egalitarian principles if the honours system were dropped in the Canadian manner.

Queensland Begins Its Centenary

This will be a special year for rejoicing in Queensland, which has just begun the long centenary celebrations which will culminate in the visit of Princess Alexandra in August.

Queensland has always impressed me as the Australian State with the greatest future. It

is rich pastorally and in minerals, and its population is well spread along its long coastal strip, although sparse in the interior.

Some Queenslanders are complaining that their State has been lagging in attracting migrants. In the far northern cane-fields, of course, Italians were numerous long before the era of stimulated post-war migration. If Queensland now is not getting new settlers in the numbers desired, that must be mainly its own fault because the State, with its warm, genial climate (especially in winter) and its friendly people, should readily attract migrants.

Certainly a State with such great potentialities should be able usefully to employ many more people if it is planning energetically its industrial development and the housing programme needed to support such growth.

The limelight which will be playing on Queensland in this centenary year should be an encouragement to its leaders to seize the special opportunities to advance their State. It now has a population of almost 1,500,000, and could conceivably become

in a generation the most populous State in the Commonwealth. But size is not everything, as Sydneysiders are being reminded in the wake of the announcement that their city's population passed 2,000,000 in 1958.

Certainly our nation will be healthier if we can induce more people to live away from the great cities. Queensland seems to be doing that more successfully than other mainland States.

Shams In Amateur Tennis

It's a good thing for Australia to lose the Davis Cup occasionally, I can't help feeling.

Apart from the overweening smugness which long tenure of the trophy gives, it has been rather sickening to have had in recent years such reliable advance information that those who are defending it for us intend to "cash in" on professional offers at the moment judged best by them—usually immediately after victory.

This time the victory didn't materialise and the change-over lacked the usual publicity "ballyhoo."

Lawn tennis officials, if they really hope to keep Davis Cup tennis an amateur sport, will have to put their house in order. Certainly they cannot stop so-called amateurs from becoming outright professionals after all amateur advantages, such as world tours, have been fully enjoyed.

But can they expect the public to regard a Davis Cup as an amateur affair when a professional represents the manager of one team at a press interview, and another professional gives tactical advice during an interval in a match?

Lawn tennis authorities have also shown contemptuous disregard of religious feelings in recent commercialising of a Sunday in a Davis Cup preliminary round in Sydney. And I notice that the West Australian tennis championships began last Sunday.

Altogether, there is a call for more circumspect control of lawn tennis in Australia.

Desperation In The Racing Business

When a gambling experiment has to be encouraged by a grant of free betting money to the participants, that seems to me a promising sign that gambling itself is losing some of its hold in our community. I hope that deduction proves to be true, particularly regarding horse-racing, which is such a waste of time that might more profitably be spent by younger patrons in sport in which they themselves would get exercise instead of the horses.

It is horse-racing which has had to resort to the lure of free bets in Sydney this week to draw people to a "twilight meeting". As Sydney has practically no twilight even the name is "phoney". But the pitiable experiment is being made to try to establish mid-week race meetings, beginning about 4.30 p.m.

It looks just like another in a series of rather frantic efforts to revive racing. The "gimmick" last year was a jackpot totalisator, which several Sydney clergymen decided to investigate in an endeavour to find out why crowds were attracted by it. Actually the novelty soon wore off and the jackpot totalisator scheme was abandoned.

Twilight race meetings, I trust, will be even more short-lived and won't even be worth the curious notice of Church representatives.

—THE MAN IN THE STREET.

ONE MINUTE SERMON

A PAGEANT OF FAITH

HEBREWS XI: 17-40

ONE by one the great souls of Jewish early history came before us revealing their trust in God.

We have the supreme example of Abram's faith. He had staked all his life on the promises of God and in Isaac the promises were to be realised. Yet, following the custom of the primitive faiths about him, Abram was willing if it were God's will to offer his best, his all—indeed he was in the very act when the voice called him to desist.

Isaac whose business was to "sit still" without the adventure of his father, dug among the wells his father had made and expressed in his patience the same great faith.

Jacob, when he was dying, passed on in assured faith the blessings to his sons: indeed they all (see verse 13) died in faith, holding to the end the assurance of things hoped for.

Another generation follows in new surroundings.

Joseph and the family are now in Egypt, but he looks forward to the day when they will go forth again to the Promised Land.

Moses, the mightiest of them all, whose parents saved him despite the king's command, rises superior to material prosperity and worldly ambition, becomes a fool for Jehovah's sake, looked away from the seen to the unseen and, unafraid of Pharaoh in the end, leads the people out of slavery to the Promised Land.

So the pageant passes before our eyes, Rahab, Gideon, Jephthah, David, Samuel and the rest; the widow of Zarephath and the Shunammite and the mother of the Maccabees (2 Macc. 7: 29); Eleazar (2 Macc. 6: 30) and the many more.

Suddenly the full meaning for us of this pageant is revealed. We have been deeply engrossed in their history, lost in their heroism, and the wonder of its describing.

Then we are told we are in more favourable place than they. To us has been given in Jesus Christ the realisation of all the promises.

"Lord give us such a faith as this,
That then whate'er may come
We taste e'en now the hallowed bliss
Of our eternal home."

CLERGY NEWS

BURROWS, the Reverend M.B., Assistant Priest at Glen Innes, Diocese of Armidale, to be Assistant Priest at St. Peter's Cathedral, Armidale.

CHILDS, the Reverend W.H.S., Rector of Cessnock, Diocese of Newcastle, has been granted leave of absence to undertake a migrant chaplaincy assignment for four months.

COOKE, the Reverend W. M. L., Vicar of Warialda, Diocese of Armidale, to be Vicar of Walcha in the same diocese.

DUCHESNE, the Reverend D. G., Assistant Curate at Nowra, Diocese of Sydney, to be Curate-in-Charge of the provisional district of Villawood in the same diocese.

FLEMING, the Reverend T.R., Rector of Bayswater, Diocese of Perth, has accepted the charge of the mission district of Enfield, Diocese of Adelaide.

MYHILL-TAYLOR, the Reverend F. H., locum tenens of Bogabri, Diocese of Armidale, to be Assistant Priest at Inverell in the same diocese.

POTTER, the Reverend J. D., Vicar of Wee Wee, Diocese of Armidale, to be Chaplain of Geelong Grammar School, Victoria.

STEELE, the Reverend K. J., Vicar of Walcha, Diocese of Armidale, to be Warden of the Ohio Boys' Home, Walcha.

TAYLOR, the Reverend H., Vicar of Emmaville, Diocese of Armidale, to be Vicar of Bogabri in the same diocese.

TURNER, the Reverend J. J., Curate-in-Charge of the provisional district of Villawood, Diocese of Sydney, to be Director of the Church of England Boys' Society in the Diocese of Sydney and warden at Moore College Hostel.

NEW EDITION OF HEBREW O.T.

The British and Foreign Bible Society published on December 2, a new edition of the Hebrew Old Testament.

This replaces the Letteris version, printed in Vienna for the society 92 years ago.

RELIGIOUS BROADCASTS

(The sessions which are conducted by Anglicans are marked with an asterisk.)

RADIO SERVICE: 9.30 a.m. A.E.T., 10 p.m. W.A.T.

January 11: "Ulladulla — The Story of a Fishing Co-operative".

DIVINE SERVICE: 11 a.m. A.E.T. (N.S.W. only).

*January 11: St. John's Church, Ashfield. Preacher: The Reverend F. A. S. Shaw.

RELIGION SPEAKS: 3.45 p.m. A.E.T. and W.A.T.

*January 11: "Missions and the Christian Ministry" — The Reverend Frank Coulson.

COMMUNITY HYMN SINGING: 6.30 p.m. A.E.T., 6 p.m. W.A.T.

*January 11: Holy Trinity Church, North Terrace, Adelaide.

PRELUDE: 7.15 p.m. A.E.T. and W.A.T.

*January 11: The choir of the Canterbury Fellowship, Melbourne.

PLAIN CHRISTIANITY: 7.30 p.m. A.E.T. and W.A.T.

*January 11: The Reverend Peter Newall.

THE EPIPHANY: 10.48 p.m. A.E.T. and S.A.T., 10.50 p.m. W.A.T.

January 11: The First Sunday after the Epiphany. Broadcast from the R.B.C.

RACING THE WEEK: 6.15 a.m. A.E.T., 6.10 a.m. S.A.T., 6.35 a.m. W.A.T.

January 12: Father Frank Flynn.

READINGS FROM THE BIBLE: 7.10 a.m. A.E.T., 8.10 a.m. S.A.T., 8.25 a.m. S.A.T., 8.10 a.m. W.A.T.

January 12-16: The Reverend Stephen O'S.M.

PAUSE A MOMENT: 9.55 a.m. A.E.T., 9.25 a.m. W.A.T.

January 12-16: Father John McKee, O.S.M.

DAILY DEVOTIONALS: 10.30 a.m. A.E.T.

*January 12: Mrs. A. V. Maddick.

*January 13: The Right Reverend J. J. Booth.

January 14: The Reverend W. J. Hobbin.

*January 15: The Right Reverend Francis de Witt Barry.

January 16: The Reverend John Connellan.

January 17: The Reverend Edwin White.

EVENING MEDITATION: 11.15 p.m. A.E.T. (11.45 p.m. January 17), 11.23 p.m. S.A.T., 10.53 p.m. W.A.T.

January 12-17: The Reverend C. Venon Hayman.

RELIGION IN LIFE: 10 p.m. A.E.T., 9.30 p.m. S.A.T., 10.30 p.m. W.A.T.

January 14: "A Layman's View" — Maynard Davies, Factory Executive.

EVENSONG: 4.30 p.m. A.E.T.

*January 15: St. Andrew's Church, Brighton, Victoria.

TALK: 5.20 p.m. A.E.T., 4.50 p.m. S.A.T.

January 17: "John Bull's 'Diary of Private Prayer' reviewed by the Reverend Alan Dougan."

TELEVISION: January 11:—

ABN2, SYDNEY: "Stories from the Bible" — "Paul in Asia" — Dr. Paul White.

10 p.m.: "Plants of the Bible" — Dr. R. Brash.

ABV1, MELBOURNE: 11 a.m.: Divine Service from Eastwood Methodist Church, Sydney. Preacher: The Reverend W. O'Reilly.

6.20 p.m.: "Stories from the Bible" — The Reverend Hugh Girvan.

10.20 p.m.: "Watch and Pray" — The Reverend Norman Cocks.

CHURCH CALENDAR

January 11: The First Sunday after the Epiphany.

January 13: Hilary, Bishop and Confessor.

LETTERS TO THE EDITOR

The following letters to the Editor do not necessarily reflect our editorial policy. The Editor is glad to accept for publication letters on important or controversial matters.

Letters should, if possible, be typed, and must be double spaced, brief, and to the point.

Preference is always given to correspondence to which the writers' names are appended for publication. Parts of some of the following letters may have been omitted.

A POSITION OF RESPONSIBILITY

VACANCY FOR HOME SECRETARY, A.B.M.

TO THE EDITOR OF THE ANGLICAN

Sir,—The position of Home Secretary of the Australian Board of Missions has been rendered vacant by the election of the present Home Secretary, the Reverend T. B. McCall, to be Bishop of Rockhampton. We are advertising this important position in Australia, England and America in Church journals, and we are hopeful that the advertisement in your journal will reach the eyes of possible applicants.

The position of Home Secretary of the Australian Board of Missions carries with it the responsibility for organising the whole of the education service which the A.B.M. undertakes to perform for the Church in Australia with regard to its missionary responsibilities.

The secretary will be responsible for editing Mission journals, publishing and perhaps even writing missionary booklets and leaflets; for speaking at innumerable gatherings on the subject of the missions of the Church; for preparing in co-operation with professional people the missionary films which the Board will publish; and for broadcasting and television appearances, and the preparation of other people for such undertakings.

The work might, in modern terms, be described as promoting the mission of the Church in the Church at home, and is very largely a public relations job. The work might be undertaken by priest or layman, and equally sincere consideration would be given to either kind of applicant.

It will come as a shock to some to find the low level of remuneration which is offered, but that is characteristic of mission organising work in Australia, and no applicant should expect to find that he could improve his financial prospects by receiving the appointment.

Consideration will be given to a first-hand acquaintance with missionary work, but this would not be essential if the applicant had a good knowledge of the home life of the Church and could show a proper sense of the importance of the mission of the Church.

The appointment will be made in a spirit of prayer and commitment, and it is hoped that applications will spring from the same root.

Yours faithfully,

(The Reverend)

FRANK W. COALDRAKE.

Chairman, the Australian Board of Missions, Sydney.

A NEW NAME FOR THE CHURCH

TO THE EDITOR OF THE ANGLICAN

Sir,—In his letter (THE ANGLICAN, January 2) Mr. J. R. Blair, suggesting a new name for the Church of England in Australia, would appear to have overlooked the fact that the word *Anglican* is a title now world-wide, and is applied to those Christian and Catholic communions which originally derived their separate existence from the Church of England.

Mr Blair says that, if the Church is truly Catholic, to

qualify it with descriptive adjectives such as Roman is superfluous.

I understand that the Roman Catholic Church in Australia holds its property under the legal title of the "Holy Catholic, Apostolic and Roman Church".

If the new name of our Church should become the "Holy Catholic Church in Australia", would not that be presumptuous? I assume, of course, that Mr. Blair concedes the title of Catholic to the Roman Church, notwithstanding its addition to the Apostolic Faith, of un-catholic doctrines and Papal claims to supremacy.

On the occasions when it has been my duty, as head of a household, to fill in the usual Commonwealth census papers, I have answered, under the heading of Religion, Catholic (Anglican Communion) in my own case and, in the case of my wife, Catholic (Roman Communion).

I do not favour the title Anglo-Catholic, as, to my mind, it suggests something crossed or less than pure, but I would be happy to number myself as a sober, peaceable, and truly conscientious son of the Holy, Catholic, Apostolic and Anglican Church, if what is now the Church of England in Australia, saw fit to adopt that title.

Yours faithfully,

J. R. WOOD.

Gerrigong, N.S.W.

BEING "STRICT"

TO THE EDITOR OF THE ANGLICAN

Sir,—It has surprised us to learn since we came to Moore College that there seem to be several kinds of Evangelical. We have been proud to call ourselves Evangelicals ever since we were converted, and we had no idea of the differences that existed amongst us until the past year.

Perhaps our uncomfortable discovery has made us suspicious. We do not want to make any personal reflections, but one single little word has made us wonder. The word is "strict".

The first we or anyone we have asked ever seems to have heard of the words "strict Evangelical" appeared in the *Sydney Morning Herald* during the time when the new Archbishop of Sydney was being elected. Was it a coincidence that the same words were later used in the *Australian Church Record*? They were used about the Principal, and when we first read them we thought it was the usual way that the newspapers get things mixed or like to put labels on people.

However, there were several other things like this in these two papers, and in view of the voting figures and other things which prove that some one on his honour could not be trusted we became worried.

Now the next thing which disturbs us is that the Synod is after all a very democratic one properly elected. To us the truth of the Evangelical position is so obvious that there is no need to rely on anything else. But the synod after careful discussion and prayer seems to have decided that it did not want the "strict evangelical" position.

However, that is what has happened at the College, since the new Principal and now the Vice Principal are we assume "strict" that way, and not like Bishop Loane who was always very clear and gracious. The new Vice Principal is clear, of course.

However, though we might not put it very well, the synod really does represent the diocese, and it has said one thing. But the College is really saying another thing, and though there might be some friction if any investigation is made we think the College is bound to win in the next 10 years, because it is growing bigger all the time, and will now train "strict" men for the ministry.

Actually, we always thought it was only the Brethren who had a "strict" section. However, we must be wrong.

TWO STUDENTS.

Newtown, N.S.W.

THE ROLE OF THE CLERGYMAN

TO THE EDITOR OF THE ANGLICAN

Sir,—I am so fully in agreement with your Leading Article of November 7 that I beg to suggest that it be repeated three times at quarterly intervals and then, printed separately, sent to all theological colleges and diocesan registries labelled "The Cry of the Young Priest."

Sixty years' experience has made me acutely aware of the state of things to which it refers.

Many a young priest has entered upon his first duties without a single word of advice to guide him through the jungle of parochial problems and personalities.

Hospitals indeed every day present delicate and difficult problems which call for special aptitudes and experience. Schools and prisons likewise are not places for the untrained amateur in priestcraft. The same can be said of the navy, army and air force, to which young priests are often posted without the slightest technical preparation.

Can it be wondered that the results are often pitiful and pitiable? I am myself able to give a number of instances which were no less than tragic. At the same time I know the young priest often learnt his lesson, but at what a cost of regret and of time.

I understand there has been some improvement in the official attitude of recent years, and I pray that it may continue.

Yours, etc.,

(Canon) F. Riley.

Armidale.

BISHOP'S ELECTION IN ROCKHAMPTON

TO THE EDITOR OF THE ANGLICAN

Sir,—It was interesting to read the letters published in last week's edition of THE ANGLICAN concerning the election of the Bishop of Rockhampton. There is also another side which I think should be made clear, and if necessary the Bishops of the Province should make some statement in order to clarify the situation.

It has come to me from several sources that the rejection of the Reverend L. E. W. Renfrey as bishop-elect stems from an interview which some of the bishops had with a bishop now resident in England and sometime an Australian diocesan.

If such be the case, and if they acted on this advice alone without attempting to ascertain from independent sources the true nature of his fitness and qualifications, then I think their method a poor yardstick to measure the standard required for such a high office.

Further, if it be true that no further advice has been received by Mr Renfrey from either the bishops or the diocesan officials setting forth the situation, then I offer him my sincere congratulations on his timely escape from a body of responsible people so bereft of Christian charity.

Yours sincerely,

S. H. B. WALL.

Toorak Gardens, S.A.

RESPONSIBILITY OF THE CHURCH

ECUMENICAL PRESS SERVICE
Geneva, December 27

The World Council of Churches and local Christian councils sponsored three consultations last month on Christian responsibility towards areas of rapid social change.

Two were held in Africa and one in West Pakistan; they considered studies of social change under way in Africa and Asia.

Fifty persons from African and European churches attended a five-day consultation in the copper belt of Northern Rhodesia on the topics of family life, economic life and the life of the nation.

The consultation marked the first step in the launching of the new ecumenical lay training centre in the Mindolo Mission near Kitwe, Northern Rhodesia.

I'D LIKE TO KNOW...

A WEEKLY QUESTION BOX ON FAITH AND MORALS, CONDUCTED BY THE
REVEREND A. V. MADDICK, CHAPLAIN OF MENTONE GRAMMAR SCHOOL,
VICTORIA.

What do we mean by the "Communion of Saints"?

My correspondent realises, of course, that the phrase appears in the Apostles' Creed but in the Nicene Creed. In fact, it did not appear in the Western Creed until the fifth century, and was not generally accepted until about the eighth century.

It is a natural consequence and corollary of what precedes it—the Holy Catholic Church—and for that reason some writers view the two truths as one, rather than complementary sides of the same truth.

We would be wise, first of all, to look at the word "saint".

Forget the ideas of the man-in-the-street that a saint is either some specially holy person or someone commemorated in a stained glass window. The New Testament meaning is that anyone who conscientiously tries to follow Christ, and who belongs to Him, is a saint—true, he is often a saint in the making, but he is a saint.

Between Christian people there is a friendship and a communion because there is a membership in a common life.

One of the most precious things in life is to be welcomed in Methodist, Presbyterian, Roman Catholic and Anglican homes because, as followers of the one Saviour, there is a bond which unites and spills over into gracious hospitality and fellowship.

It must be regretted, however, that there is still factionalism and jealousy, suspicion and distrust among Christian peoples.

But the term "saint" encompasses, as Archbishop MacLagan does in his hymn, *The saints of God, their conflict past, And life's long battle won at last, the faithful departed*. And since

Readers are invited to submit questions for answer in this weekly question box on faith and morals. Letters should be addressed care of the Editor. Questions marked "not for publication" will be answered by post if a stamped, addressed envelope is enclosed.

these are not dead but alive for evermore, there is a fellowship and communion between them and us.

For God views us as a whole. There is a solidarity about His Church which is composed of the Church visible and militant, and the Church invisible and triumphant.

When we speak of this Communion of Saints we do not speak of communion with them—they are unseen, but not unfelt.

Bishop Gore in *The Creed of the Christian* wrote: "How much they know about us we cannot tell. Nothing is revealed to us. Whether we can have personal intercourse with them by asking their prayers personally for us in our need, we cannot tell for certain."

"But we do know that they in the unseen world are waiting, like us, for the coming of the kingdom of our Lord... the blessed dead are not separated from the Church, they are only the most advanced part of the Church."

How beautifully this truth is brought out in the Communion Service—and how often we glide over it without noticing it. "Therefore with Angels and Archangels and with all the company of heaven we laud and magnify thy glorious name..."

Cardinal Newman brings this out in one of his sermons:

"When we praise God in worship like this we praise Him with Angels and Archangels, and all the company of heaven. 'When we read the Psalms,

we join the vast company of those who for thousands of years past have sustained themselves with the same words in their pilgrimage heavenward."

"When we pray, we are not solitary, but others are gathered together with us in Christ's name, though we see them not, with Christ in the midst of them."

"And when we are called to battle for the Lord, what are we who are seen but mere outposts, the advanced guards of a mighty host, ourselves few in number and despicable, but bold beyond our numbers, because supported by chariots of fire and horses of fire round about the mountain of the Lord of Hosts, under which we stand?"

How such a faith invigorates our worship and saves us from a spirit of defeatism!

We are not solitary—we are held together in one great unity. O blessed communion, fellowship divine!

We feebly struggle, they in glory shone:

Yet all are one in Thee, for all are Thine, Hallelujah.

Should women wear hats in Church?

A young correspondent writes asking why women have to wear hats or something covering their heads when they go to church? Would women and girls be turned away from a church if they did not have anything covering their heads?

The passage which is the basis of the custom is 1 Corinthians 11:3-15.

With the coming of the Christian Gospel, there came a new-found freedom. A community composed mainly of slaves was eager to assert its newly found rights, and in such an atmosphere it was perhaps not unnatural that some carried their liberty too far.

Eastern women were expected to cover their heads when walking abroad, and only to be uncovered when they were in private. It was thus a symbol of the woman's position as a homemaker.

A woman who went with uncovered head was a woman of low repute—to be uncovered was therefore a disgrace.

These Christian women who said: "We have liberty: we are now equal to men, and do not need to wear the veil of bondage," were sternly rebuked by the Apostle.

He knew only too well that Orientals would consider such conduct scandalous. Rather than advancing the cause of the Gospel, they would retard it. They lost not only the dignity of respectable women, but also dishonoured their husbands.

That was the historical background to the custom.

The situation to-day has entirely changed. A woman who does not wear a hat is not looked down upon: she does not dishonour herself, nor, if married, her husband.

For that reason, some years ago both the Archbishop of Canterbury and the Archbishop of York said that women might go to church on week-days without hats, unless the incumbent of the church objected, but on Sundays it was preferable for women to wear hats.

However, when the present Archbishop of Canterbury was asked this question during his visit to Sydney, he said that he did not mind whether women wore hats or not in church.

The important thing to remember is that while this passage was of local importance and significance, what is permanent in it is that public worship ought always to be marked by order and by reverence.

Nothing should be permitted that attracts undue attention to itself.

While many of the clergy would prefer to see women wearing hats in church, none of us is likely ever to ask women without hats to leave.

MUSIC REVIEW

MODERATELY DIFFICULT ORGAN MUSIC

SIX CHORALE PRELUDES FOR ORGAN by G. F. Kaufmann. Edited by Walter Emery. Novello. English price 5s.

IN late years a great deal of research has been made on the works of Bach's contemporaries. At first the works of these composers, overshadowed by the greatness of the master, were regarded as having only academic interest. But now it is realised that they have a great deal to offer.

Novello's are doing a great service to music in creating a new series called "Early Organ Music," of which this is Volume One. Nobody is better qualified than Walter Emery to be the editor, for his great scholarship and integrity are needed to unravel the manuscripts and restore the original intentions of the composers.

Kaufmann was born in 1679, six years before Bach. The Six Choral Preludes under review are characterised by the easy flow of their parts. The writing is not as vivid as Bach's, but whose could be?

The pieces are of only moderate difficulty and could be played by many organists at sight. They would make very good voluntaries, especially those on Vom Himmel Hoch, and Komm Heiliger Geist.

GOD IS GONE UP WITH A MERRY NOISE. Motet for chorus and organ by Herbert Howells. Novello. English price 3s.

THIS music is in the modern idiom and is suitable for an advanced choir only. Herbert Howells understands voices thoroughly, and there is nothing here that is unvoiced. The simplicity of the first few pages gradually disappears as the writing becomes more complex, and there develop points of imitation which result in some very fine climaxes but also in difficult singing.

From a musical point of view

the music should be a pleasure to listen to, for it is original and always expresses the meaning of the words.

CHORALE, CANTILENA AND FINALE FOR ORGAN by Lloyd Webber. Novello's Organ Music Club.

THIS is refined and restrained writing. Great care has been exercised in bringing forth this music though the atmosphere is not strong. The composer lets himself go in the Finale, which is music of more abandonment.

The work may be described as scholarly, but not strong in character.

—L.F.

RECORD REVIEW INTELLIGENT SINGING

ARIAS FROM THE ORATORIOS OF HANDEL, HAYDN, MENDELSSOHN. Lois Marshall, soprano. The London Symphony Orchestra, H.M.V. L.P. 12". CLP 1127. 52s. 6d.

LOIS MARSHALL is a young Canadian who attracted the attention of Discophiles with her work in two recent Beecham recordings, Handel's "Solomon" and Mozart's "Il Seraglio". The present record is not quite so successful.

She surmounts the extreme difficulties of the divisions of "Let the Bright Seraphim" with honour and her singing of the more reflective arias is intelligent and sometimes moving.

What one misses is a really beautiful tone and the rapt devotion that Ada Allsop brought to her recordings of Handel.

Nevertheless, there is a great deal of pleasure to be gained from Miss Marshall's singing and from Anthony Bernard's excellent accompaniments. The music has considerable attraction, too!

—P.F.N.

ANGLICAN OF THE WEEK



Our Anglican of the Week is a young teacher of music at Fort Street Boys' High School, Sydney, who has been organist and choirmaster at St. John's Church, Ashfield, for the last five years.

He is Michael Dyer, a member of the Royal School of Church Music in New South Wales.

He has been teaching music to Leaving and Intermediate Certificate classes at Fort Street for seven years.

His school choir won the Boys' Choral Championship of the City of Sydney Eisteddfod, and the madrigal group has broadcast for the A.B.C.

VATICAN AND DEMOCRACY

S. MARK'S REVIEW, Number 14.

UNDER Pius XII the Roman Catholic Church for the first time in its history became actively involved, through its lay organisations, in the processes of democracy. This would seem to be the key sentence in a striking article entitled "The Politics of Pius XII," which appears in the current number of *St. Mark's Review*.

The writer is none other than Professor Leicester Webb of the Australian National University, a frequent contributor to the *Review*. His contention is that until recent times the Vatican viewed democracy with alarm, but the outcome of Fascism compelled the Vatican to change its outlook in spite of itself. At the same time, he maintains, it is a mistake to think that the Roman Church accepts democracy as preferable to other forms of government.

Dr. Roy Lee, Vicar of St. Mary the Virgin, Oxford, and formerly vice-warden of St. John's, Morpeth when the Editor of the *Review* was warden, contributes a delightful article on "A Child's Religion." He traces the various phases a child passes through, emphasising that the right kind of religious training must be given.

For the child of, say, seven, Dr. Lee claims that "moralising and doctrinal emphasis should be avoided." When the child asks questions he should be told what people believe, not what he should believe. It sounds all right, but the parent without the ability to draw the line may be in difficulties at times.

St. Mark's Review has always given encouragement to parish clergy who have a contribution to make in the field of scholarship. The Reverend C. A. Warren, of the staff of St. John's, Canberra, writes of "The Revelation of God." The purpose of God's revelation is to redeem man, and that revelation finds its fulfilment in our Lord Jesus Christ.

—C.M.G.

Mr Dyer was educated at Penrith High School and at the State Conservatorium of Music. He obtained the teachers' diploma of the Conservatorium in piano, and the diploma of the Trinity College of Music in organ.

His teachers were Mr Faunce Allman and Mr Ramsay Pennicuck.

He has been granted a bursary for two years by the Royal School of Church Music. He will work for the diploma of the Royal College of Organists and hopes to graduate B.Mus. of the University of Durham.

Mr Dyer has broadcast frequently with the A.B.C., has given recitals and played the piano and organ in oratorio concerts in the Town Hall.

He has recorded a programme for the A.B.C.'s session, "Organists of Australia," which will be heard on January 13.

Mr Dyer is a keen fisherman. He says himself that he knows more perhaps about fishing than about music. He has also played in A grade tennis.

Mr and Mrs Dyer left Sydney on the "Strathnaver" at the end of last month.

SEVEN RADIO TALKS AND A BOOK ON FAMILY PROBLEMS

WHAT JESUS REALLY SAID. Austen Williams, S.P.C.K. Pp. 47. 4s.2d. GOD AND THE HUMAN FAMILY. John G. Williams, S.P.C.K. Pp. 169. 5s.6d.

S.P.C.K. has given us two "paper-backs" by priests of wide experience.

The shorter of the two is by Austen Williams, who is Vicar of St. Martin-in-the-Fields. It consists of seven addresses given over a popular B.B.C. session. Under the heading, "What Jesus Really Said," the addresses deal with Our Lord's attitude to live religious issues.

We can well imagine that the broadcasts were successful. Mr Williams speaks simply and briefly, and includes whole passages of the Scripture in his discourses. Dick Sheppard would feel that the right succession had been maintained at St. Martin's.

The book itself may seem to some a little flat, devoid, as it is, of the voice and personality of the broadcaster.

John Williams, who is on the staff of the B.B.C., has given us all something to think about in an arresting book, "God and the Human Family."

The book is written against the background of the recent Lambeth Conference and its report on the Family in Contemporary Society.

—C.M.G.

Reviews of Recent Books

INTELLECTUAL LIFE IN FRANCE

N.R.F. ARTICLES. Selected, edited and introduced by Justin O'Brien. Eire and Spottiswoode. Pp. 383. English price 25s.

THIS book is made up of a series of forty-five articles published in the French review *Nouvelle Revue Française* between the years 1919 and 1940. The translations were carried out by various Ph.D.'s of Columbia University.

The N.R.F. was founded in the year 1909 by a small group of French intellectuals centring around Andre Gide. It weathered the storms that beset such publications until the storm of 1914 called to the colours most of its contributors and supporters. It commenced publication again in 1919, continued until the occupation of France in 1940, and resumed publication under the title *Nouvelle Revue Française* in 1953.

This anthology, compiled from the issues made during the years of the "Phoney Peace", consists of the articles that are thought to be of enduring interest by the compiler, Justin O'Brien. This is apparently the first time that such a work has been done on the pages of N.R.F.

The articles are grouped under three main headings: (1) Aesthetic Attitudes; (2) Principles and Credo; (3) Social Commitments.

In the first series the most interesting is Jacques Riviere's editorial for the first edition in 1919. In this he lays down the policy of the revived magazine, and it is this that has apparently directed the work of the next twenty odd years.

"The Idea of the Holy War" was written by the metaphysician Jacques Maritain in July, 1937, at the height of the war in Spain. Jacques Maritain, a philosopher given to much hair-splitting, possesses the mind of a Jewish Rabbi. Students at the Sorbonne have said that they would prefer 12 viva-voce exams by any two members of the Faculty of Philosophy to one by Maritain. He is one of the most curious and contradictory figures of our time.

In this article Maritain draws attention to a remark by Christopher Dawson that was certainly prophetic: "If a great European war breaks out in the near future it will be less a capitalist war for markets than a war between faiths for the pos-

session of men's minds. The fascist powers will believe that they defend Christianity and European culture against communist atheism, while the democratic and socialist states will believe that they are defending peace and justice against militarist and capitalist tyranny." How true that statement is and was.

Andre Gide's article on "Dada" was the most serious encouragement that this movement of revolt and negation of all intellectual and literary values received.

This book, covering as it does so many aspects of French intellectual life between the two World Wars, needs to be read with a mind that is questioning to know something of this life in other countries.

It is not possible to evaluate the quality of the translations because of the absence of the original articles. Some seem to be heavy and others light in their approach.

Mainly it brings to mind the growing fact that there is growing up in our English language two entirely different styles, one "popular" and the other "literary and scholarly"; and, on the whole, translations belong to the latter class.

This is a book that needs to be read slowly and with some background knowledge of the writers concerned. It is not one that would be everybody's choice.

—J.G.S.

SOMETHING TO LIVE FOR

A PROGRAMME FOR YOUTH. By Dr. W. E. Sangster, for Group and Personal Study. The Epworth Press. (English Price: 6d.)

"No normal youth is content to live," declares Dr Sangster; "he wants something to live for."

This sentence sets the theme for his interesting and useful booklet (No. 9 in the Westminster Pamphlet Series), which sets out to suggest an answer to the question, "Is There a Programme for Youth?"

In a series of brief study outlines, Dr Sangster faces first the fearful state of the world to-day, and the fact that no one seems to have the answer to fear—unless, perhaps, it may be Christ.

Christ spoke about the Kingdom of God, "the community of those who love one another because they are loved of God."

"Translated into terms of today," as the studies show, this "involves racial equality, economic justice, political freedom and world peace."

The attainment of these things is Christ's Programme for Youth, and the booklet leads us to see the Church in action to bring this about.

There are sections on "The Clash of Ideologies," "The Clash of Race," "The Clash of Colour," and "The Clash of Creeds." In all these the young followers of Christ are encouraged to "arise and display the Idea greater than all ideas," to recognise that "no Kingdom has a future but the Kingdom of God," to overcome prejudice, and to learn that all search for God found its completion and fulfilment in Jesus.

After finally discussing "The War on War," the pamphlet puts the challenge: "If your prime concern is really your personal pleasure, you are no use in this enterprise . . . and the alternative is utter darkness. It is Christ as the World Authority, or a planet pitted with bomb-holes . . ."

A challenging booklet, valuable for Youth Groups to study, and think through, to discuss—and then to do something about.

H. E. S. D.

Billy Graham

and his team
pay their own
expenses



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BIBLE SOCIETY NOTES

AMBUSH IN ITALY

The bus stopped a few miles from Naples and a single passenger got out, waved to the conductor and watched the bus go on its way.

Then he picked up his bag and turned down a side road leading to a village about two miles off the main road.

The man walked slowly, for the bag was heavy and his heart was heavy also.

The village he was bound for was not very hospitable to strangers and he was doubtful how he would be received.

Half a mile down the road he stopped and sat on the grass by the roadside for a rest; and for more than a rest.

He opened his bag, which was full of books, took out a Bible and began to read: "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34, v. 7.)

Well, then, he need not fear what would happen at the end of his road. He stayed still for some time in prayer; then put away his book and went on, his face serene once more.

VIOLENCE

On a hillcock outside the village sat a group of rough boys. Up in a tree, on a convenient branch, sat another, watching the road.

They were all in their middle or late teens and had been working together as a gang for some months.

Usually their exploits were mere rowdism; but today they had a special job to do and they felt a little important because the Priest of the village Church had warned people

against the man they waited for.

Here was a chance to combine pleasure with good deeds; to give vent to their own love of violence while ridding the village of an unwanted visitor.

A low whistle from the tree made them look up. "Here he comes," whispered the look-out, and scrambled down.

Silently the youths made their way to a place on the road where trees and shrubs gave them plenty of cover.

They disappeared, each taking up a pre-arranged position, and waited.

The man approached steadily, without suspicion.

The youths waited till he was almost level with their hiding place, and then a shrill whistle rang out and they sprang out upon him.

WARNING

One seized his bag while the others belaboured him with their fists or struck him on the back and legs with their sticks.

It would have gone badly with him indeed had it not been for half a dozen labourers who came by on their way home from work, saw the fight, and drove the young ruffians off.

They helped the man to his feet, wiped the blood from his face, apologised for their young neighbours and took him back to the high road where he could get a bus into Naples.

Next day the man returned, looking for his bag of books. As he entered the village, a young man met him, handed him his bag and disappeared again without a word.

In the bag was one Bible. On the fly-leaf was written a message: "Don't come back here or you may be killed."

So once again he made his way to the bus stop, heavy of heart.

"The angel of the Lord encampeth round about them that fear him..."

RETURN

It was a year before he dared go back to that village. Then, once again he left the high road and walked down the lane towards the spot where he had been ambushed.

There, sure enough, were the gang of young roughs, but this time they awaited him openly. He was puzzled, but went forward till he was standing a few feet away from the group barring the road.

The leader stepped out and said: "We are here to apologize for what we did to you last year. We did not know what you had in your bag. Now we do. Please come with us."

And so in a barn behind one of the farms on the outskirts of the village the colporteur found nearly a hundred people waiting for him.

He learned that they had been meeting to read the books the youths had stolen from him—and there were the books in their hands! The leader of the gang of youths turned to him and said:

"Here are your books. We should like to return them to you; but they have made such a difference to our lives that perhaps you would allow us to buy them from you?"

"That is what I brought them here for," answered the colporteur. "But let us sit together and read them—and forget about last year!"

And he opened his own Bible at Psalm 34 and read: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

And his heart was glad within him.

The Youth Page

TALKS WITH TEENAGERS

LIFE'S TURNING POINT

The small boy trudged wearily along the dusty road. On his shoulder was a bundle containing his most treasured possessions. Presently, as he sat down beside the road to rest, he heard the church-bells chiming in the distant city.

"Turn again, Whittington!" they seemed to say, and, responding to their clamorous insistence, he returned to the city, where he at last won fame and fortune.

So often has the story been told that it has attained a kind of fairy-tale quality, yet in many ways it has its counterpart in innumerable life-stories.

In every life there must, of necessity, be many turning-points, but usually there is one which stands out above all others as the turning-point which made all the difference, and set the pattern of all that was yet to be.

DISCOVERY

It was a turning point in the life of Andrew that day when he heard John the Baptist speak of Jesus as "The Lamb of God," and, following Him, discovered Him to be the Messiah (John 1:35-42).

But how different it was with him and his brother Simon from that which happened to Saul of Tarsus as he journeyed to Damascus a few short years later, seeking opportunity to destroy the influence of this same Jesus (Acts 9:1-6).

In dramatic, cataclysmic fashion, he, too, made the great discovery that Jesus is, indeed, the long-expected Messiah, the Lord of Glory—a discovery which marked the turning point in his life, and in the lives of countless others who made the same great discovery as the result of his amazing experience.

The story has been repeated again and again, with countless personal variations, as one and another down through the long centuries have found that you cannot avoid coming to terms with Jesus Christ when once you have met Him.

Names like those of S. Augustine, of Luther, Bunyan, Wesley, come to our minds as we think of those who have found in Jesus the meaning of life, and the Way that leads to God.

We speak of the turning-point in their lives as their conversion, a word that only occurs once in the Bible (Acts 15:3), though the verb is found on a number of occasions.

CONVERSION

Though the noun occurs only once, and the verb a little oftener, the idea of conversion is prominent in the New Testament, and in the teachings of the Christian Church.

Its basic meaning is "to turn around," or "to turn towards." So the thought is of one who is going some other way than God's Way, turning around and following Christ, or turning again to God.

Unfortunately, however, the experience of St. Paul on the road to Damascus—that sudden, cataclysmic occurrence which so completely changed his life and turned him from being a persecutor of the Christians into a preacher of the Gospel—has been often wrongly thought of as being the only type of conversion that we may know.

MILESTONES

March on, my soul, nor like a lagard stay!
March swiftly on. Yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.

Something to learn, and something to forget;
Hold fast the good, and seek the better yet;
Press on, and prove the pilgrim hope of youth—
That creeds are milestones on the road to truth.

—HENRY VAN DYKE.

PRAYER BRINGS REFRESHMENT

There is an old story about a little shepherd boy who had to watch his sheep when others went to church. He, too, began to long to pray, but he had never been taught. A man passing one day found him with closed eyes and folded hands saying the alphabet—"A, B, C, D, and so on." When asked why he was doing this, the lad replied: "I was praying, sir. I do not know any prayer, but I thought if I said all I knew God would put it together and spell all I wanted." "Bless your heart, boy, so He will," said the man, "when the heart speaks right, the lips can't say wrong."

One of the ways of refreshment in the Christian race is the prayer meeting. How often have the devotions of others set fresh springs flowing in our lives. Both young and old have often been a help to me in this way. Prayer meetings are such an obvious expression of real discipleship that their spiritual basis hardly needs asserting.

There is a primary importance for private prayer, too. Our Lord said, "When ye pray enter into thy room and shut the door." This will guard us against the pitfalls of "paraded" religion; while the prayer meeting breaks down proud reserve which is against our soul's health.

Three great principles of prayer are Confidence, Perseverance and Identification. This last refers to the essential character of prayer—prayer is the Name, that is the Nature, of Jesus Christ.

The Reverend E. G. Mortley.

THIS IS THY FEAST

LORD, this is Thy feast, prepared by Thy longing, spread at Thy command, attended at Thy invitation, blessed by Thine own Word, distributed by Thine own hand, the undying Memorial of Thy sacrifice upon the Cross, the full gift of Thine everlasting love, and its perpetuation till time shall end.

LORD, this is Bread of heaven, Bread of life, that, whoso eateth, shall never hunger more.
And this the Cup of pardon, healing, gladness, strength, that, whoso drinketh, thirsteth not again.

So may we come, O Lord, to Thy Table;
Lord Jesus, come to us.

—Quoted in *The Altar Fire*, by Olive Wyon.

TRANSFIGURED

There are hours in which work is transfigured—in which it does not appear drudgery, but a mission; in which every duty is attractive.

All work then becomes a divine calling; and we see that men are not only called to be apostles, but also called to be carpenters, called to be merchants, soldiers, sailors, called to be artists, inventors; and that one can sweep a room for the sake of God, and be happy in doing it.

Until our work is thus transfigured, and we see religion in it, it must be often a burden and a drudgery.

—James Freeman Clarke.

AT ALL TIMES AND IN ALL PLACES

O JESUS CHRIST, Who art the same yesterday, to-day and forever Pour Thy spirit upon the Church that it may preach Thee anew to each succeeding generation. Grant that it may interpret the eternal Gospel in terms relevant to the life of each new age, and as the fulfilment of the highest hopes and the deepest needs of every nation; so that at all times and in all places men may see in Thee their Lord and Saviour. Amen.
(A prayer of George Appleton.)

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THE LAMBETH CONFERENCE IN RETROSPECT

By the Most Reverend and Right Honourable the Lord Archbishop of Canterbury

THE report of the recent Lambeth Conference* deals with five great subjects which affect at every turn the life and work of the Church and of every Christian too. For the last ten years the bishops have been confronting these problems daily all over the world. Out of that experience and waiting upon God they have tried to look ahead, to give encouragement and guidance to Christian people and especially to Anglicans to stimulate them for the years ahead.

There can be nothing startling about such quiet, thoughtful guidance. It cannot, without distortion, be made into headlines. The encyclical letter it contains, which is addressed to all Christian people, says: "There are no simple answers to many of these baffling questions," such as race conflicts or polygamy or nuclear weapons or church unity.

Sin is, always the enemy of simplicity. But for Christians here is a straight and narrow way forward, leading in the right direction, to the Kingdom of God on earth: and in the report we offer to a world which has badly lost its way a clear line of advance, hard as all good things are but marked out by the World and the Wisdom of God.

If you want to understand it, you must read and study the whole report; and you must read it with sympathy for the redeeming purpose of Christ.

For that lies behind every word and idea of the report. Remember they come out of the living prayer and work not only of the bishops, but of their people—churches and church people all over the world, Japanese and Korean, Indian, Singapore, Pakistani, Malagasy, African, Arab and others, as well as people from the Western and the English-speaking world.

We use our language of ideas, just as doctors or scientists or poets use their language of ideas when they meet together; and remember that these bishops and their peoples of so many races are doctors, engaged in healing the spiritual diseases with which mankind is riddled; they are scientists who know what God has revealed to us of Himself and of us; they are in their way poets, speaking of mysteries, seeing the glory of God in the common things of life, and singing to God in their hearts and in their worship.

Now for the report. I shall begin at the end, the topic of the family. We all ourselves begin and end in some kind of family. Nature has arranged that. The family is the closest of human bonds where we all learn to live together.

Many things to-day of great power are tending to break up the family tradition and turn people into mere individuals with no roots in a settled community to discipline them, and no roots in a family with its own distinctive habits and characteristics, moralities, graces, and religious faith.

THE conference calls us all back to reality. The idea of the human family is not merely rooted in nature: it is rooted in God. Sexuality and sex are only wholesome or lawful when they are within the sanctions of family life and of

marriage from which the family springs.

All family problems, the organising of the joint life of parents and children, the procreation of children, the planning of the family according to the Christian conscience of husband and wife, their sexual partnership, their faithfulness to one another, the restraints upon the unmarried, must all be related directly and deliberately to the purpose and power of God and so sanctified.

This article was originally delivered as a talk on the Home Service of the British Broadcasting Corporation, by special arrangement with which it is reproduced.

Then alone can the family be proof against incitements to self-indulgence and sensuality, against the pressures of an urbanised and industrialised society, against the social traditions of polygamy, against the appalling consequences in some countries of over-population. One resolution sets out seven marks of a Christian family. I shall not list them here. You must read them for yourself slowly, carefully and humbly; and you will see why so many families are missing so much.

Then the world's conflicts and tensions: they are making much of life ugly for us all; in some countries they are producing hideous evils and prospects; in every country they are threatening that very respect of man for man that our Lord puts side by side with respect for God.

The conference affirms, of course, the Christian belief in the natural dignity and value of every man and woman because they are created in God's image. That is easy to say; but how hard to get it applied, for instance, in a Communist country, in some parts of Africa, in parts of the United States, in English towns and villages, too, where various tensions or taboos divide almost as strongly as those of race and creed in other countries.

OR, again, the conference says that war is incompatible with the teaching and example of our Lord, and its abolition should be the goal of all countries and of their leaders; it says that nuclear warfare is repugnant to the Christian conscience and should be abolished by international agreement.

Easy to say; but what can we do about these and other great problems dividing men of which the report speaks? Here is Resolution 10: "The Conference is convinced" (and, if so, should you and I be) "that the Church's work of reconciliation" (that was Christ's work and ought to be yours and mine as well) "must be powerfully expressed within each parish and each local congregation." Ways are suggested by which the faithful Christian can do it.

The key word of the conference was "reconciliation"—reconciling quarrelling Churches, quarrelling creeds or races, quarrelling classes, quarrelling husbands and wives and children. We are all so good at denouncing and at indignation.

But that never reconciled anybody. You know how difficult it is to reconcile two quarrelling neighbours, especially if you are one of them. The art of reconciliation can be learned only from Christ: it is hard, costly, often humiliating and unrewarding. But statesmen and Christians must learn it together at every level of life, if that life is to be redeemed.

The report will have done its work well if it makes everybody, Christians and non-Christians alike, think again about the duty and the difficulty of being peacemakers. "Success or failure," says the report, "in any particular instance may in the end depend on the individual: not only on his knowledge, judgement and zeal; but also on the spirit of Christ mirrored in his life." Every one of us who counts at all is either a trouble-maker or a peace-maker.

YES. But what of the quarrelling Churches and their conflicts, one Church against another, one theologian against another, interdenominational jealousies and fears? They still exist; but to-day no one is proud of them.

They are not our glory but our shame; and steadily, as we believe, that stone of scandal and reproach is being rolled away. The 310 bishops were unanimous that we want to do everything possible to help forward the cause of church unity.

The details must be technical; but if you read the report you will see the movement everywhere growing in momentum.

Here are some paragraph headings: Church of South India, Church Union in Ceylon, in North India, in Pakistan, relations with the Presbyterian Churches, with the Methodists, with the Roman Catholics (yes, a little light there, too), with the Eastern Orthodox, the Armenian, the Old Catholic, the Scandinavian, the Spanish Reformed Church, the Lusitanian Church, the Philippine Independent Church.

Our relations with all of them and others are growing steadily closer, more friendly, at deeper levels of spiritual unity. This is a marvellous work of God in action, a drawing together in which by God's grace the Anglican Communion plays a very important part.

Its main principles are set out in the report, and once more the report speaks to you, for it appeals to our members and

those of other churches to get to know each other, pray, study and work together. "The nearer we draw to Christ," it says, "the nearer we draw to one another." Yes, and surely the nearer we draw to one another, the nearer we draw to Christ.

One whole subject, progress in the Anglican Communion, I am leaving out. It deals with the unity and effectiveness of our own witness and work all over the world: it refers especially to our unity in worship and there is a notable report, an exciting report, on the difficult subject of Prayer Book revision.

BUT I must go on to my last, which is in fact the first subject of the report, the Bible. All this work of making life creative and good, of giving it purpose, of practising the art of reconciling men to one another and to God, needs a clear faith.

The Church, says the report, lives by the Bible and "must ever bow to its apostolic authority." So must each of us for

himself. People have forgotten about the Bible. We must all go back to it. If we are to preach and live a message of hope and reconciliation and the supernatural Kingdom of God, we must find it there revealed by God in the slow stages of the Old Testament, in the final glory of Jesus Christ, in His sending to us of the Holy Spirit.

Scholars, poets, translators into modern speech, are all helping us to see that there God speaks through the Bible, there we find the fresh springs of our loyalty to Christ, our life in Him, our enthusiasm and our power. Learn to know it and feed on it.

If you believe that life needs a new spirit and the world a new hope, read the report. Our prayer is that it will help Christians everywhere to go forward eagerly, obedient to that heavenly vision which held us bishops and inspired us as we worked upon it.

*The Lambeth Conference, 1958. S.P.C.K. 7s. 6d.

BLUE WATERS IN JORDAN

By the Reverend E. E. F. Bishop

ZERKA, some dozen miles from Amman, is one of the places in history famous for one incident, but which has had to wait for the twentieth century for other recognition.

The place takes its name from the river of the same (Arabic) name — Zerka is the feminine form of the adjective meaning "blue", and the water of the river looks bluish. But it was the river rather than the place which figured once in history of the Near East, when Jacob wrestled with the angel at the fords of the Jabbok.

The probable derivation of this Hebrew name is from a root meaning to "pour out". Here it is to be hoped that history will be repetitive; for the Wadi Zerka is a very different proposition today from what it was "until Jacob was left alone . . . until the breaking of the day".

This incident apart, the only other reference to Jabbok in the Old Testament concerns the territorial boundaries of Transjordanian States. The post-war world, however, has made good this deficiency for no one could be left alone in Wadi Zerka in 1958. The place is not even mentioned in guidebooks as recent as 1930. In the *Land and the Book* the wrestling incident is mentioned, but not the site.

Now it is a rising town of 20,000 inhabitants. Its importance is principally due to its being the headquarters of the Jordan Army—the Arab Legion as this was once called. A glance at Glubb Pasha's *A Soldier with the Arabs* is proof enough.

One Monday in July 1958 Zerka was the rendezvous of lorries packed with Pakistani pilgrims who had visited the Muslim Holy Cities. It has further been a "home" for 7,000 refugees from across the Jordan, driven out as they were ten long years ago. Many of them are still in the ramshackle huts, hovels, tents or "booths"; but not all.

Zerka was selected as one place where the effort should be made to reintegrate people into human society. The only similarity with Jabbok is "wrestling" though not with angels but with human problems!

For some few years previously the Church Missionary Society personnel in Palestine had had contact with Zerka. Some church members warranted visits and occasional services. The

Partition of Palestine and the consequent upheaval following the fighting geared missionary thinking in the direction of relief. This was undertaken by various voluntary agencies, subsequently united in the Relief Committee of the Near East Christian Church.

The Reverend E. E. F. Bishop spent 20 years in Palestine prior to the close of the British Mandate. He was the principal of the Newman School in Jerusalem, a language school for missionaries in the Middle East. He is an Arabic scholar and well versed in Islam. He has written several books on Palestine.

The C.M.S. turned towards Zerka and the requisite leadership was forthcoming in the person of Miss Winifred Coate, for many years Principal of the Jerusalem Girls' College. She set to work with a growing band of Palestinian workers to cope with a situation demanding sympathy, tact, direction and vision. It was not until the end of 1948 that the United Nations was able to take up the problem seriously.

Miss Coate was faced with treating the sick; looking after expectant mothers and babies; organising a soup kitchen; helping people towards some sort of self-support. A shop in Zerka was opened for the sale of Palestinian embroidery and other crafts. A pottery for brick-making was established. A Church Room and School was erected.

THE most ambitious scheme was the building of houses for such refugees as found work and were in a position to leave the "camp" and through a monthly rental secure a small house of their own. Some dozen houses constituted the first "settlement" and included specially designed homes for old people. Much of this pioneer work has been undertaken by other organisations official and voluntary.

This gave the opportunity for further development. Land was acquired outside the town on the main road to Amman. This was large enough for a farm—to-day milk is supplied to some 70 houses from the cows, whose breed is being improved.

The same plot of land has provided accommodation for Miss Coate and the two managers employed in the running of the enterprise. One is responsible for the industrial activities, which now includes a shirt factory (which supplies other garments too), where some 15 to 20 refugee girls find work with treadle machines from Japan and elsewhere. When funds become available work will be started on another settlement with houses built crescent-shaped to form a kind of garden-village. For the area is already planted with trees both for fruit and foliage; while one manager, gifted with the finding of water, has already tapped the underground water supply and enough for current irrigation needs is in full spate when needed. In due course when the houses are erected a water-tower will follow suit.

The manager has an eye on small pieces of land adjoining the C.M.S. Centre. This, now situated so close to the main road should attract the notice of tourists of various kinds. There is nothing wasted. The store where clothes are kept is constructed, so far as its cupboard space is concerned, by the packing cases (refitted) which contained "refugee" clothing and were packed in the ample basement of C.M. House. Many of us have seen the beginning and the finish of the useful life of packing-cases. This is not, however, the end of the story. One need of refugees in search of rehabilitation is for

the "feel" of freedom. With this in view there has been a further growth.

Some miles away from the Centre on the Amman Road and about as far from the old "Camp" more land has been acquired. Here lives Miss Coate's colleague, Mrs. Kendal, who has a bent for social activities and accounts. But there is also a house for a doctor with the needed clinic; and the first fruits of a garden planted in desert land. What is more promising is that refugees in work who have saved something month by month waited till there was enough to build simple homes of mudbricks—something to bring them away from the frustrating influences of camp-life, which all too many have endured these ten years.

The reintegration of men, women and children into human society (though in the case of children it is sometimes integration, for the vast majority of the dwellers in refugee places today are not fifteen) is something that should make its appeal to the Christian conscience of those who have never been called to suffer in this way.

"Zerka" does not stand alone in this endeavour—the United Nations and other Voluntary Agencies are all "in it", but "Zerka" may be allowed to typify all the efforts that make for better life. Perhaps the waters of the Zerka can always be blue if they reflect the blue canopy of heaven above.

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THE EFFECT OF PROMOTION SCHEMES ON MISSIONS

By THE REVEREND T. B. McCALL

ONE of the grave problems which faced the Australian Board of Missions at its November meeting was that of rising costs, both at home and abroad—for this was our budget meeting when the pleas of the missionary dioceses had to be met, rejected, or met in part.

Fortunately, the board had to reject only one request, and was able to suggest an alternative plan in that particular case. Unfortunately there were several other requests for grants or increased grants that it could only meet in part.

The board, composed of bishops, clergy and laity representative of every part of the Australian Church was, therefore, faced—as it is at every budget meeting—with the questions: How can we increase our income? Can we reduce our home expenses?

The first question admits of no easy answer and, of course, has a strong bearing on the second, for if our income were trebled our running costs would increase only very slightly in proportion.

The blunt fact is that at the time of the meeting we were facing a deficit of about £29,000, £29,000.

The same thing happened last year, but the amount was made up before December 31, the

close of the board's financial year. This is no guarantee that the same thing will happen again, and, although the chairman and his finance committee are optimistic, they must at the same time face the worse possibility.

Several dioceses, including metropolitan sees, were very considerably beneath their objectives at the end of October, whilst five comparatively small dioceses had overpaid!

Unfortunately the grants to the mission field must be paid on time each month, so that, if you work out the interest on the overdraft, you can see immediately how much money goes straight down the drain, instead of being devoted to the purposes for which it was given by generous, and often poor, members of our church congregations.

The Diocese of Rockhampton has long since pointed the way by paying its annual objective in monthly instalments, the diocese bearing the burden of any lag in the amounts sent in by the parishes.

One or two other dioceses are now following suit with monthly or quarterly payments, but the majority have not devised suitable machinery for ensuring promptitude in payment, though it is only fair to say that it is more often churchwardens than diocesan officials who withhold moneys in hand.

It cannot be too strongly emphasised that anything less than prompt payment of moneys due from the parish to any other body is scandalous and dishonest.

It is only less so in degree when a diocese makes no effort to call such parishes to order; but we must be sympathetic and understand the difficulties.

In addition, there are three dioceses (including the two largest metropolitan sees) which accept no responsibility whatever for moneys collected for extra-diocesan purposes.

THIS means that not only must the local office of the Australian Board of Missions undertake the book work and correspondence involved, but both the moral and disciplinary authority of the diocese is lacking, should there be a serious breakdown in income.

Can we improve the situation by cutting down on our costs at home? The answer to this is a blunt negative, for the following reasons:

An analysis of our financial position, according to the budget for 1959, shows that a total of £129,000 is about all we can expect from the Australian Church. Of this, £90,000 will be spent on mission grants, £80,000 will go direct to the various fields, and £10,000 on the training of students for the various dioceses, agency work and the like.

This leaves approximately 30 per cent. of the total income unaccounted for, and it is worth seeing exactly where this goes.

In purely administrative work not more than six or seven per cent. is spent, and this leaves somewhere about £30,000, or approximately 23 per cent. of the total income unaccounted for.

Since the greater part of the time of our State office staffs is spent in deputation or promotional work, and the whole of the time of the Home Secretary's office and the Youth office is spent in nothing else—to say nothing of part of the chairman's time—the fact is that that £30,000 is spent in "getting the message across," in a word, Promotion, for this is what promotion means.

Thirty thousand pounds is a ridiculously small amount to spend in a year on literature, films, photographs, radio broadcasts and publicity, the cost of deputations (both local and missionary) and their transport over the whole of Australia!

If people would think about this figure they would understand some of the difficulties the board faces. On the one hand, there is a cry "reduce expenses" by people who have never bothered to examine them, and, on the other hand, an even more vociferous cry "give us more literature, more deputations, more films," and, of course, each cancels out the other.

YOU cannot increase inadequate publicity, without lessening the amount sent to the mission field; only a largely increased income would enable us to give just that little extra burst of efficiency in our publicity, and, at the same time, give a lot more to those who

need it most—the men and women in the front line.

Parish and diocesan promotion schemes, far from solving our problems, have actually increased them. True, there is some more money available, but, frankly, it is very little.

To date, the increase in income, as a result of canvasses, has been proportionately small where A.B.M. is concerned, but it has increased our expenses.

Why? Because the various promotion schemes are asking us to provide more literature—both free and paid for—and, unless we do so, we are probably in danger of losing heavily in the parish commitments.

What is the answer? At first sight it would appear to be a National Promotion scheme in which the whole picture would

be presented to the whole Church. In other words, we might envisage a National Promotion Department that would present to the whole Church the whole of the work being undertaken by the Church, both at home and overseas.

Such a scheme would doubtless have its own department of publicity that would tell the story in literature, films, speakers, and so on.

If this ever came to pass, A.B.M. would need only a small staff—but it has not yet come to pass, and there are certain difficulties in its way, which we shall discuss in a further article.

What we must face in the meantime is that the Australian Board of Missions, no less than the C.M.S., the B.C.A., and various other bodies, must spend a

larger proportion of its income on this promotional work.

There is one way out of it. It is for more missionary-minded priests and people to make such work less and less necessary by their own efforts.

Parishes might be induced to pay for some of the services rendered in response to mission demands.

Is this too much to ask? Frankly, you may be surprised to know that some people think it is! If that is so, then it will take a very considerable increase in income to cut the proportionate cost in promotion.

Finally, the question has been asked "What would happen if the various bodies simply cut out their publicity work?"

The answer is easy—their income would drop to half in a very short time.

CHRISTIANS ALL OVER THE WORLD LINKED BY THE B.B.C.

B.B.C. PRESS SERVICE

"DO keep in touch . . ."

The phrase is used again and again by people taking leave of their friends in Britain to embark on work overseas. Then, as years go by and interests diverge, letters are apt to become few and far between, once familiar scenes become blurred, and old friends, though not forgotten, are as it were relegated to the past.

They are words, however, that are never forgotten by those responsible for religious broadcasts in the B.B.C.'s overseas services; for while it is the common aim of all religious broadcasting whether on sound radio or television, for people in Britain or overseas, to keep Christians in touch with the work and worship of the churches and reach out to those who are on the fringe of the churches or right outside them, the power of radio is especially valuable in linking Christians overseas with the churches in Britain and keeping them informed about church work all over the world and modern developments in theological thought.

"It may sound silly," a visitor from Africa said recently to the B.B.C.'s Overseas Religious Broadcasting Organisation, "but we can sometimes learn more quickly from you what is happening in a neighbouring province than we can from that province itself."

Because London is a great clearing house for information about church work, the B.B.C. is constantly able to welcome to the microphone bishops and church workers of all kinds from overseas to speak to Christians throughout the world (and many non-Christians who want to know more about Christianity) about their work.

In the religious talk broadcast each week in the General Overseas Service, Britain's leading preachers and theologians, too, representing all the main Christian denominations in Britain, discuss problems of faith and conduct and the relevance of the Christian faith to life to-day.

Christian Bookshelf, broadcast in the first week of every other month, gives information about the latest theological publications; a short weekly Christian

Newsletter brings news of activities of churches throughout the world; while *Work and Worship*, broadcast fortnightly, is intended primarily for missionaries and includes messages from children in Britain to their parents working in the mission field.

TWO half-hour services (with one repeat) are broadcast in the B.B.C.'s General Overseas Service every Sunday. They come from churches all over Britain and from all the main Christian denominations. There is also a reading from the Bible on Sunday, and a five-minute service every weekday. The *Sunday Half-Hour* of hymn singing is shared by listeners in Britain and overseas, and the weekly broadcast *The Christian Year* brings listeners overseas a programme of readings and music appropriate to each week, similar to the *Epilogues* heard by listeners in Britain.

A series of hymn programmes is broadcast weekly in the General Overseas Service, and another series in the B.B.C.'s special transmissions for West Africa and the Caribbean; while a weekly religious talk

goes out in the North American Service. There are special broadcasts in the appropriate B.B.C. service on occasions of national religious significance such as Anzac Day and Thanksgiving Day.

To meet requests from many countries overseas where broadcasting is developing rapidly, the B.B.C. Transcription Service has recorded numerous services and other religious programmes specially for broadcasting over local radio stations. These include a series of hymns and psalms, two series of 52 broadcasts — one for every week of the year; 45-minute services from Britain's cathedrals, and also full-length services and sermons which can be used over a period of three years and reflect the worship of various denominations.

BISHOP TO STAY IN JORDAN

ANGLO-NEW SERVICE

London, December 31

The Jordan Minister of the Interior, Falah Madalia, has cancelled, temporarily, the order deporting Bishop Senok Koloustian, of the Armenian Patriarchate, and six priests who supported the election of Archbishop Tiran Nersoyan as Armenian Patriarch.

This temporary cancellation has been decided on by the Government to give the brotherhood of the Armenian Patriarchate a further chance to elect a new Patriarch.

The election of Archbishop Tiran Nersoyan in February, 1957, while his rival, Archbishop Yeghebe Derderiau, was away, was not confirmed by the Jordan Government.

Archbishop Nersoyan was deported last August and is, at present, in the United States.

The Government does not oppose of his being elected Patriarch.

GREEK BISHOPS TO MEET AGAIN

ECUMENICAL PRESS SERVICE

Geneva, December 27

Widespread criticism in the Greek Press and by individuals of the message issued by the bishops of the Holy Synod of the Church of Greece at the close of their November meeting may be responsible for the decision to call the Church's Hierarchy together again on January 21.

This further meeting is unprecedented as some years usually elapse between meetings of the bishops.



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DISCUSSIONS ON RE-UNION

ECUMENICAL PRESS SERVICE

Geneva, December 24

In response to a request from the United Church of Canada, the Anglican Church of Canada is to renew discussions of a possible union.

The Anglican Executive Council decided to hold a combined meeting of the House of Bishops and the Re-union Committee to consider the possibilities of Church union.

The United Church of Canada was formed in 1925 by Methodists, Presbyterians and Congregationalists.

SUMMARY AND REVIEW FOR THE YEAR 1958

(Continued from Page 1)

The National Conference on Promotion held its annual meeting at Port Hacking, near Sydney, and decided the time was ripe for the adoption by the Australian Church of a national budget system modelled upon that of the Protestant Episcopal Church of America. Another suggestion made at this conference, that an "official" Church newspaper might be launched in Australia, was at the very same time, by a coincidence, being discussed in America.

March saw the setting of the foundation stone of the War Memorial Building at Ridley College by the Archbishop of Melbourne, the arrival in Brisbane of the new Governor of Queensland, Sir Henry Abel Smith, and the appointment of Bishop Koh as the first assistant to the Bishop of Singapore.

The only other local event to make the month remarkable was a resolution by the Australian Council for the World Council of Churches, meeting near Sydney, called upon the United Nations to decide the future of West New Guinea.

APRIL

April opened with the sad news of the death of Bishop Davidson. He was a loyal and untiring friend of this newspaper, who had penned some of our most graceful Leading Articles. Before the month was out, we announced the death in England, on his way to the Lambeth Conference, of the Bishop of Willochra.

Queensland Provincial Synod was held at Townsville, immediately following the Synod of the Diocese of North Queensland. During the latter, Bishop Marcus Loane took the place of the Primate and opened the new S. Anne's School at Aitkenvale with a happy address which made the most favourable impression on all who heard it.

The Primate, early in the month, underwent a plastic surgical operation while a patient in S. Luke's Hospital, Sydney. It was at this time that concern for his health became widespread—a concern that, although a little later he was out and about once more—proved only too well founded in the event.

In London, the Church Assembly considered a report by a commission, set up some five years earlier, which recommended bringing the laity more fully into the supreme government of the Church. No effect has yet been given to this.

A special session of the Synod of the Diocese of Newcastle elected the then Bishop of Rockhampton, the Right Reverend J. A. G. Housden, to succeed the Right Reverend F. de Witt Batty as Bishop of Newcastle.

The Reverend R. S. R. Meyer was appointed to be Director of Promotion in the Diocese of Sydney, vice the Reverend Ronald Walker.

MAY

On the first Saturday in May the Governor General, Sir William Slim, set the foundation stone of the new chapel at S. Paul's College within the University of Sydney. It was the first occasion for more than a century upon which a Governor General had visited the College.

In England, the activities of the Lord's Day Observance Society—as gloomy a collection of paid informers and puritans as can be found anywhere—prevented the holding of a festival of music and drama upon the site of the ruins of the old Coventry Cathedral. We reported the matter fully.

In Brisbane, the air-conditioned Church of S. Stephen at Coorparoo—claimed to be the first in Australia—was dedicated.

The Federal Council of the C.M.S., meeting in Sydney, increased its budget for the following year by 15 per cent., and set in hand its biggest programme to date.

H.M. The Queen and H.R.H. the Duke of Edinburgh attended the service in S. Paul's Cathedral when the new High Altar was dedicated on May 7. A striking picture taken during the service subsequently appeared in THE ANGLICAN.

The Diocese of Polynesia celebrated its jubilee. The British and Foreign Bible Society opened its new premises in Perth.

On Empire Day, the garrison chapel of S. Stephen was dedicated at Ingleburn Military Camp.

JUNE

It is pleasant occasionally to be proved right upon a matter in which the majority holds a different view. Such an occasion came our way when, at the beginning of June, we had the honour to publish a Leading Article in which we praised General de Gaulle.

At the time of his assumption of power, there were very few journals of the West which did not seize gloomily upon the event to predict the coming of absolutism to France. We differed. One of our staff, who had known the General during the war and had lived in France for a little time afterwards, was able to pen a Leading Article, in which this great and good man was thus described:

"He is a man of the highest courage, of unimpeachable integrity, utter selflessness, strong and tolerant piety. . . As Anglicans, we can rejoice that he is a true French Catholic, upon whose basic Christian idealism have been overlaid the tints of Gallicanism and logicity which will prevent any Frenchman being elected Pope in our time."

His accession to power in France has proved the most heartening thing that happened in the Western political scene during 1958.

In the Diocese of New York, women members of the diocesan convention (synod) were elected, and duly cast their votes, for the first time. Some Australians can learn more from our Episcopalian brothers than fund-raising techniques!

We recorded the death on June 7 of Bishop Wyld of Bathurst—another loyal supporter of THE ANGLICAN since its inception.

The publication of the contemporary edition of Crookford, with its animadversions upon "highly paid supermen" within the Church of England furnished us a peg upon which to hang a Leading Article which queried the wisdom of too much centralisation in the affairs of the Church.

On June 21, Bishop McKie dedicated the new wing at Ridley College.

The Diocese of Perth appointed Mr N. D. McPherson as its first Director of Promotion.

Representatives from 18 dioceses attended a Group Life Laboratory conference arranged by the G.B.R.E. and held at Sherbrooke, Victoria, at the end of the month, under the leadership of five distinguished members of the Protestant Episcopal Church of America. This was not the least of the valuable exchanges which have taken place between our sister branches of the Church during the past few years.

On June 30, the last day of this half of the year, H.M. The Queen made her first descent of a coal mine. To older readers, there was a striking similarity about the Press pictures and those which appeared in the '20s when the then Duchess of York and the late King George VI visited a coal mine near Durham.

(This Review will conclude next week.)

JOHN KEBLE AND THE HAWAIIAN REFORMED CATHOLIC CHURCH

BY ANDREW FOREST MUIR

THE appeal of King Kamehameha IV and Queen Emma to England in 1859 for the introduction of the Anglican Communion into Hawaii inflamed the imaginations of churchmen. Many saw in the invitation an opportunity for showing what the Church could do, free of the Erastian connection with the state under which it suffered in England, Wales, Ireland and the colonies.

Those who were grounded in the history of the middle ages, especially Anglo-Catholics, were struck by the parallel between Queen Emma's leading her people into the Church and Queen Bertha's cordiality and assistance to S. Augustine in converting the people of Kent at the turn of the seventh century.

The timing of the invitation was opportune. During the eighteen fifties the Catholic Revival had emerged from its academic and theological chrysalis and had become largely parochial. Brave and self-sacrificing priests had gone forth into the slums of English cities to fight sin and squalor and to carry hope and beauty into the lives of the miserable victims of the industrial revolution.

Many who had followed with fascination their difficulties and successes saw in the invitation from Hawaii the opportunity of working an entire diocese, indeed an entire nation, on catholic lines.

No less a dignitary than the Archbishop of Canterbury, himself an Evangelical, saw the possibilities.

Although the English Church required two years before it complied with the sovereign's request, when it did so, it provided more than Kamehameha and Emma could have expected. In place of a single priest, at the suggestion of Dr Samuel Wilberforce, Bishop of Oxford, and to the delight of Kamehameha and Emma, it provided a bishop and three priests and the promise of additional help.

Dr John Bird Sumner, Archbishop of Canterbury, selected as Bishop-elect of Honolulu an Anglo-Catholic schoolmaster, the Reverend Thomas Nettleship Staley and, despite his own evangelical propensities pressed on him the unparalleled opportunity of setting forth the English Church in all of its Catholic splendour.

Dr Staley was consecrated on December 15, 1861, and, for the eight months following his consecration, he appealed to the generosity of English churchmen. In this he had the co-operation of a committee of Catholic laymen, who included Manely Hopkins, the Hawaiian charge d'affaires and the father of the poet Gerard Manely Hopkins, S.J.; John G. Hubbard, later Baron Addington, who built the great church of S. Alban, Holborn; Lord Robert Cecil, who was later to serve as Prime Minister under the title of Marquis of Salisbury; and Alexander James Beresford Hope, ecclesiastical writer.

The clerical leaders of the Catholic Revival, among the most important Dr Pusey, Dr John Mason Neale, and the Reverend John Keble, were especially interested in the erection of the first English bishopric, with the exception of the unfortunate Jerusalem bishopric, outside the British and former British dominion.

ONE can search in vain Sir J. T. Coleridge's and Walter Lock's biographies of John Keble for any indications that Keble was interested in the Hawaiian Church, but fortunately there is a little information in scattered sources that show his connection with the Hawaiian Church.

During the months in which he travelled up and down England soliciting funds for his diocese, to which he sailed in August, 1862, Dr Staley visited

Keble's parish at Hursley. He preached in the parish church and delivered a missionary address in the parochial school-rooms.

After reaching Honolulu in October and incorporating his diocese under the name of the Hawaiian Reformed Catholic Church, he corresponded with Keble, who was especially attracted to what Dr Staley wrote about the piety and quiet suffering of Queen Emma, who during a period of only slightly more than a year had lost her only child and her husband.

Keble was soon to have the opportunity of making the personal acquaintance of Her Majesty.

SOON after beginning work in his diocese, Dr Staley saw the need for consecrated women to educate Hawaiian girls and to help elevate the condition of Hawaiian women.

In vain he appealed to the sisterhoods at Clewer and East Grinstead, but finally he was successful in obtaining the sympathy and co-operation of the Reverend Mother Lydia, of the Society of the Most Holy Trinity.

In September, 1864, she sent out three sisters, among them her lieutenant, the Reverend

■ This article first appeared in "The Holy Cross Magazine," by whose kind permission it is reprinted here. ■

Mother Eldress Catherine. Two days before their ship sailed, these three sisters and Mother Lydia journeyed to Hursley, where Keble celebrated the Holy Communion and preached a sermon full of tenderness and apostolic fervour on the text, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together" (S. John 4: 36).

The sermon was later published under the title "Seed-Time and Harvest." In it, Keble made several allusions to Hawaii and to the sisters, who were the first in the Anglican communion to set out for the foreign mission field.

"So we are this day permitted to join our devotions with some who are on their way, being sent out by the Church, to take care, especially, of the young daughters of the people of the Sandwich Islands, where the King and Queen and many of the principal persons, being already Christians, have sent to England for a Christian bishop—Bishop Staley—that is his name—some of you may remember his preaching to you in this place, and addressing you in the schoolroom; and he, after two years' work, finds nothing more necessary for the good of the people than that Christian women should come over from England and help them."

And again: "It has pleased Him to bring that to pass in Hawaii, which He hath wrought in divers countries on which he was looking with an eye of compassion: in our own, as you know, for one. The conversion of England began in some sort from a queen; and in Hawaii He has rallied up a queen of whom I will only say thus much—taking it from a letter which I received yesterday from the Bishop of Honolulu himself: 'She seeks her consolation' (for you know that within a short time she has had to part from her only child first, and then from her husband). 'She seeks her consolation in God, and in furthering the work of His Church, and is ever at the side of the sick and dying.' Surely we are not wrong in accept-

ing this as a happy token of what is to come."

This was among Keble's last sermons, for on the following S. Andrew's Day he had a paralytic stroke from which he never recovered sufficiently to permit his preaching again.

IN Hawaii, the sisters established S. Cross School at Lahaina, on the Island of Maui.

In the following year, Queen Emma visited England in order to raise funds for the construction of S. Andrew's Cathedral in memory of her husband, who had died on S. Andrew's Day, 1863, and to appeal for additional sisters. She arrived in England on July 14, 1865, accompanied by a party of attendants which included the Mother Eldress Catherine. Until December, when she was obliged to seek a warmer climate on the French Riviera, she travelled constantly about England, collecting funds for the cathedral.

Everywhere she went she captivated the hearts of those who met her. Queen Victoria received her, as did the Archbishop of Canterbury. Oxford University entertained her. For several days she was the guest of Alfred Lord Tennyson on the Isle of Wight.

Sometime during the autumn she visited Hursley, and Keble gave her then an illuminated copy of *The Christian Year*, which is said to be still preserved in Hawaii.

Keble was to die in the following year, but Queen Emma, who survived until 1885, was not to be the only one in Hawaii who remembered him with affection. Keble's churchwarden at Hursley was Charles Simeon, captain of the Seventy-Fifth Regiment. His fifth daughter, Emma Mary, was born on October 28, 1856, and was baptised a short while later with Charlotte Mary Yonge standing as godmother. Captain Simeon was an invalid, and, in order to provide quiet for him, Keble took charge of Emma Mary and her younger brother and sister.

When the weather was agree-

able, the children played in the vicarage garden; but when it was wet, they remained in Keble's study. Then Keble supplied them with butter and sugar, and they amused themselves by making toffee at the same table at which he wrote. When the toffee was prepared, he took the children on his knees and regaled them with stories as they munched on the sweet.

On September 4, 1883, Emma Mary Simeon was married to Dr Alfred Willis, the second Bishop of Honolulu, who had succeeded Dr Staley in 1872. Mrs Willis lived in Hawaii and doubtless cherished in her heart her childhood intimacy with Keble, from 1863 to 1902, when Dr Willis surrendered his jurisdiction in Hawaii to the American Church.

Unlike Dr Pusey, to whose memory the oratory of S. Andrew's Priory in Honolulu is dedicated, and Mother Lydia, in whose honour Sallou Hall at the Priory is named, Keble has no visible monument in Hawaii, but doubtless he is cherished in many Hawaiian hearts as a great priest and poet.

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SYNOD CLASHES ON A WEAPONS

ECUMENICAL PRESS SERVICE

Geneva, December 27

At a special Synod meeting called at Frankfurt-am-Main to consider the compatibility of atomic arms and the Christian faith, the president of the German regional church of Hessen-Nassau, Pastor Martin Niemöller, clashed with the chairman, Dr. Wilhelm.

Pastor Niemöller insisted that, according to his reading of the New Testament, any stand other than outright rejection of atomic weapons amounted to atheism. Dr. Wilhelm said this was insulting.

To allow time to come to a solution of the problem the synod urged pastors, parish councils and congregations to study the issues, try to arrive at clear convictions, and speak out clearly when they were clarified.

The statement asked all Christians to act on their conclusions without "infringing the law of love" towards those who think differently.

In accepting the statement Pastor Niemöller said he regretted that the synod had made no progress.

HOMES BUILT FOR RETIRED CLERGY

ANGELICAN NEWS SERVICE

London, December 27

Two bungalows for retired clergy were opened and blessed earlier this month in a Liverpool district.

The chairman of the Church of England Pensions Scheme, the Venerable H. Selwyn Bean, handed over the keys of the first bungalows to be built in West Lancashire to the Bishop of Liverpool, the Right Reverend Clifford Arthur Martin.

The first occupant will be Canon Robert Barrow, who was ordained by the late Bishop Chavasse in 1911, after seven years as a lay missionary in India.

Four hundred retired clergy, their wives and widows are now housed by the Pensions Board; the work, which is financed by voluntary contributions, began with a broadcast appeal by the late Canon Elliott in 1948.

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CONSECRATION OF CHAPEL

THE "LIVING CHURCH" SERVICE

New York, January 2

The chapel of the George Mercer, Jr. Memorial School was consecrated last Saturday at an Open House in the new building which was opened for classes in September.

The school, which was started in 1955 in Garden City, New York, aims specifically at religious training for older students to prepare them for Holy Orders.

Students in the school, which has room at present for 65 men, range in age from 30 to 60 years; most of them are already established in a business or profession.

The men, having family and other commitments, cannot be without means of support for the period of three years which is generally spent in study. As a memorial to her late husband, Helen B. Mercer of New York has made the school possible, providing night and Saturday classes to prepare such candidates for theological examinations.

The school has a separate Academic Department where students who are not qualified to enter a theological college can make up their deficiencies.

The president is the Bishop of Long Island, the Right Reverend J. P. De Wolfe, who also teaches pastoral theology at the school.

NEW CHURCH IN SHEFFIELD

ANGELICAN NEWS SERVICE

London, December 28

The Bishop of Sheffield, the Right Reverend Leslie Hunter, will consecrate the new church of S. Paul, Ecclesfield, just outside Sheffield city boundary, on January 24.

The church, which has cost £30,000, has been designed by Mr. Basil Spence.

It is rectangular in rustic brick, with west and east ends of glass. The tower, two 60ft. brick walls surmounted by a concrete cross, is free-standing, but is linked with the church by a covered way.

West African afromosia wood has been used in the framework of both ends, and also inside the church, where a cantilevered balcony will house choir and organ.

MIXED MARRIAGES FROWNED ON

ECUMENICAL PRESS SERVICE

Geneva, December 26

The local synod of Cleves, in the Rhineland Church, Germany, has warned Protestants that mixed marriages might bring them under Church discipline.

To marry a Roman Catholic or to bring up children of mixed marriages in the Roman Catholic Church is an offence and can mean exclusion from the Holy Communion and loss of church-membership rights.

The synod declares that a promise given to Roman Catholic priests to bring up children of such marriages in their faith is not binding.

ATLANTA CLERGY ON RACIAL TROUBLES

ANGELICAN NEWS SERVICE

London, December 28

More than 300 clergy in Atlanta, Georgia, have urged state and community leaders to work out a plan which will be consistent with the United States Supreme Court's ruling on integration in schools.

The statement asks for a citizens' commission to preserve harmony; it appeals to churches and synagogues to foster free and intelligent discussion on the subject.

The clergy say that hatred and scorn of another race can never be justified, and that racial difficulties can be solved only through prayer and in obedience to the will of God.

DISARMAMENT ADVOCATED

ANGELICAN NEWS SERVICE

London, December 24

Speaking at a public meeting last Friday in York, the Archbishop of York, the Most Reverend A. M. Ramsey, said that Britain should take the lead in pressing for general disarmament.

The meeting was held to discuss the moral issues of nuclear weapons.

The Archbishop said that every kind of weapon must be banned; conventional armies and air forces were just as dangerous to peace.

If the line of total pacifism was right, then we must all face what the decision means for each of us.

No Christian could stop there. It was necessary to spread the hatred of war by broadcasting far and wide, among all peoples, the knowledge of what it meant and pressing for disarmament "all round and in every kind of weapon," he said.

C.S.I. LITURGY USED IN U.S.

THE "LIVING CHURCH" SERVICE

New York, December 28

Two celebrations of the liturgy of the Church of South India have taken place at altars of the Episcopal Church since the General Convention in October gave recognition to episcopally ordained clergy of the C.S.I.

The Reverend Sundar Clarke, who is a C.S.I. priest studying at Berkeley Divinity School, New Haven, Conn., was given permission by the Bishop of Connecticut, the Right Reverend W. H. Gray, to celebrate the C.S.I. liturgy in Christ Church Guilford.

The rector of Christ Church, the Reverend B. B. Locke, assisted in the service.

Two days before this celebration the Bishop of Madurai Ramnad, C.S.I., the Right Reverend Y. E. I. Newbigin, celebrated the Holy Eucharist according to the rite of his church in the chapel of the Episcopal Theological School, Cambridge, Mass.

CONSECRATION OF NEW BISHOPS

ANGELICAN NEWS SERVICE

London, December 31

Two new bishops will be consecrated in Westminster Abbey on the Feast of the Epiphany.

The warden of Lincoln Theological College, Dr. Oliver Stratford Tomkins, will be the new Bishop of Bristol, and the Vicar of Tonbridge, Kent, Canon Russell Berridge White, will be the first Bishop Suffragan of Tonbridge, in the diocese of Rochester.

Her Majesty the Queen has approved the appointment of the Archdeacon of Westmoreland, the Venerable S. C. Bulley, to the suffragan bishopric of Penrith.

NEW ARMENIAN ARCHBISHOP

THE "LIVING CHURCH" SERVICE

New York, December 28

The Most Reverend Sion Manogian has been elected Primate of the Armenian Apostolic Church for North and South America.

The Armenian Church of North America is a member of the National Council of Churches.

BISHOP ALLISON TO VISIT AMERICA

ANGELICAN NEWS SERVICE

London, January 1

The Bishop of Chelmsford, the Right Reverend S. F. Allison, will visit America during the year.

The Archbishop of Columbia, the Most Reverend H. E. Sexton, has invited him to preach at the centenary celebrations of the Diocese of British Columbia.

He will lecture and preach also in Los Angeles and San Francisco.

DIOCESAN NEWS

ARMIDALE

The following appointments of seven men admitted to the diaconate on S. Thomas' Day have been announced.

The Reverend John Rostrom to Glen Innes.

The Reverend Peter Chiswell to Moree.

The Reverend Colin Wellard to S. Peter's Cathedral.

The Reverend John Beer to Tamworth.

The Reverend Douglas Parker to West Tamworth.

The Reverend R. Smith to Barabara.

The Reverend Bruce Lancaster to Tingha as assistant to the Vicar of Inverell.

BATHURST

110th ANNIVERSARY

A family service commemorating the setting of the foundation stone of S. Paul, Carcarr, by the Bishop of Australia, the Right Reverend W. G. Broughton, on January 27, 1845, and the 110th anniversary of its consecration on December 6, 1848, will be held in the church on January 11.

The church is built in the Old English style, and is surrounded by extensive grounds, which have been cleared for the commemoration and for the Christmas festivities.

GIPPSLAND

INDUCTION AT BUNYIP

The Administrator of the Diocese, the Venerable L. W. A. Benn, assisted by the Rural Dean of Warragul, the Reverend R. J. Stockdale, inducted the Reverend Paul Dunn as Vicar of Bunyip in S. Thomas' Church, Bunyip, on December 20.

Mr. Dunn was formerly attached to the Diocese of Bunbury, W.A. For the last two years he has been furthering his theological studies at S. Augustine's College, Canterbury, England.

GRAFTON

NEW CHURCH HALL

The Bishop of Grafton, the Right Reverend K. J. Clements, has approved the plans of the new parish hall for All Saints' Church, Kempsey, tenders for which close on January 15.

The new hall is to cost £21,000. It will be a modern brick structure, replacing the wooden hall, one of the oldest buildings in Kempsey.

NEW BRANCH OF C.E.M.S.

It has been decided to form a branch of the Church of England Men's Society in Kempsey.

The Rector, Canon C. H. S. Egerton, said this would be the only organisation in the parish which enabled men to come together in Christian fellowship.

MELBOURNE

HOLIDAY WORKSHOP

The second of this year's holiday workshops organised by the Church of England Department of Youth and Religious Education in the Diocese of Melbourne, will begin on January 10 at Holy Trinity Hostel, Wangaratta.

The chairman will be the Bishop of Geelong, the Right Reverend J. D. McKie, and the chaplain will be the Archdeacon of Wangaratta, the Venerable P. H. Dicker.

FORMER AMBASSADOR RECTOR IN SUSSEX

ANGELICAN NEWS SERVICE

London, January 1

The Reverend Sir Derwent Kermode, K.C.M.G., has been appointed Rector of Cocking with Bepton, Sussex, England.

Sir Derwent was Ambassador at Djakarta, Indonesia, from 1950-53 and to Czechoslovakia from 1953-55.

On his retirement he trained for the ministry at Wells Theological College and was ordained priest in 1957 by the Bishop of Bath and Wells, the Right Reverend H. W. Bradford.

Since his ordination, Sir Derwent has been curate of Porteshed, Somerset.

RADIO SERVICE

Matins at S. John Baptist, Ashfield, in the Diocese of Sydney, will be broadcast at 11 a.m. next Sunday over 2BL by courtesy of the Australian Broadcasting Commission.

The Rector, the Reverend F. A. S. Shaw, will preach and the choir will sing special music.

NEWCASTLE

ORDINATION SERVICE

On December 20 at S. Philip's, Waratah.

The bishop, the Right Reverend J. A. G. Housden, ordained the Reverend John Onions priest.

The ordinand was presented by the Archdeacon of Newcastle, the Venerable A. N. Williamson. The Rector of Waratah, the Reverend K. J. Heuston, and the Rector of Adamstown, the Reverend H. F. Randall, were deacon and sub-deacon respectively.

The Warden of S. John's College, Morphett, the Right Reverend C. E. Storrs, assisted in the administration of Holy Communion.

Mr. Onions will continue his work as Assistant Curate of Waratah.

CHRISTMAS CAROLS

The choristers of Christ Church Cathedral, Newcastle, under the supervision of the Cathedral Organist and Master of Choristers, Mr K. A. Noake, visited the Royal Newcastle Hospital on Christmas Eve and sang carols in all the wards.

Afterwards at the cathedral they took part in the Festival of the Nine Lessons, followed by a Procession to the Grib, which was blessed by the bishop.

SYDNEY

DIRECTOR OF C.E.B.S.

The Reverend J. J. Turner, Curate-in-charge of the provisional district of Villawood, is to become the Director of the Church of England Boys' Society in the Diocese of Sydney. He will take up his duties on February 15.

Mr. Turner will also be a warden at Moore College Hostel.

OBITUARY

G. A. KING

We record with regret the death of Mr George A. King, Sydney historian and journalist, on January 1 after a short illness.

Mr King began work as a journalist in the 1890's; he was a sub-editor on the *Sydney Mail* and was on the staff of the *Sydney Morning Herald*.

Mr King had a wide knowledge of Australian history, particularly in New South Wales.

He wrote many articles and papers on Australian history; he was a former councillor of the Royal Australian Historical Society and a fellow of the Society of Australian genealogists.

He was also a former vice-president of the National Trust of Australia in New South Wales.

He was one of the convenors of the Church of England Historical Society, together with Mr P. W. Gledhill and the Reverend J. S. V. Buckman.

Mr King played a prominent part in that society until his death, being the first senior vice president.

He lived in the same house in Angel Street, Newtown all his life.

The funeral service took place on Saturday, January 3 at S. Stephen's Church, Newtown, the Rector of S. James, King St. Dr W. J. Edwards, being the preacher.

Mr. King was 77; he is survived by a sister, Miss A. King.

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MESSAGE TO CHURCH FROM BISHOPS

GREEK HIERARCHY SPEAKS ON YOUTH GUIDANCE

ECUMENICAL PRESS SERVICE

Geneva, December 26

After its thirteenth assembly in Athens at the beginning of this month the Hierarchy of the Church of Greece published a message in all Greek newspapers.

The message speaks of the problems of our time and calls the Greek people to draw inspiration, courage and creative powers from the Orthodox Church.

It criticises the totalitarian political systems of the peoples to the north and the governmental forms of the West on the grounds that neither leads to the establishment of peace in the world.

It suggests that Church and State should attempt to create a Hellenic-Christian conscience so that youth should be guided.

Speaking of relations between the Church of Greece and the World Council of Churches, the hierarchy says that as the leaders of Protestantism have failed to mention the Holy Trinity in the basis of the constitution in order to draw in the Anti-Trinitarians, "our church has been led to take a reserved attitude concerning its participation in the conferences of the Protestant ecumenical movement."

LAY THEOLOGICIANS

For this reason the hierarchy has decided that participation by the church must not be through clergymen but only through lay theologians.

In a comment on the message, the general secretariat of the W.C.C. says that the basis of the constitution of the W.C.C. was taken over from the Faith and Order movement. This says: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

The only churches which declined the invitation to join the world conferences on Faith and Order were churches taking a unitarian standpoint.

The Evanston Assembly adopted a statement on the nature and function of the basis which runs: "By joining to-

gether, the churches seek to respond to the call and action of their Divine Lord.

"The World Council must therefore consist of churches which acknowledge that Lord as the second person of the Trinity."

It is clear that the statement that the Holy Trinity is not mentioned in the basis of the W.C.C. with the intention of drawing in the Anti-Trinitarians is based on a grave misapprehension.

THE COVENTRY NATIVITY PLAY AT SCARBOROUGH

FROM A SPECIAL CORRESPONDENT

Scarborough, W.A., December 28
On Sunday, December 21, members of Mrs. Hearder's "Academy of Theatre Arts," at the invitation of the rector, the Reverend A. C. Holland, acted the "Coventry Nativity Play."

The presentation was a revelation of simplicity and reverence, fitting in perfectly as a preparation for the Festival of Christmas.

After Evensong the hymn "Jesus shall reign" was sung while the players placed the Crib on the step below the altar.

In complete silence a door from an ante-room was opened and two players, one of them representing the Archangel Gabriel, came into the church and, speaking in rhyme, explained what was about to be shown, and then moved to either side of the Crib.

Next, a young girl in blue habit with white wimple, representing the Blessed Virgin Mary, slipped in before us. In simple words Gabriel gave to her the wondrous message of her vocation.

Joseph next appeared and we saw them in the Crib with the Holy Child.

Then, one by one, the shepherds came, seeking the way to the Crib, and the Wise Men, and, all the time and in between their

Stonemasons at work on All Saints' Church, Ainslie, Canberra, formerly the old mortuary chapel at Rookwood, near Sydney. The Church is expected to be dedicated on All Saints' Day this year.

STORM OVER STATEMENT

COURAGEOUS PRIEST

REVERSION TO PACIFISM?

ANGELIC NEWS SERVICE

New York, January 5

The unanimously approved statement, to which 500 delegates to the Fifth World Order Study Conference of the National Council of Churches committed themselves in November, has roused sharp criticism and disapproval in the churches.

The statement approved friendlier relations and co-operation with Communist countries, and United States' recognition of Communist China and its admission to the United Nations.

Led by the Southern Baptist Formosa Mission, which sent a formal protest to the U.S. ambassador on Formosa, Mr. E. F. Drumright, the Chinese pastors of fifty-seven Protestant churches denounced the "terribly misguided judgement" of the resolution.

In a radio broadcast last week, the Dutch Reformed editor of the *Christian Herald*, the Reverend D. A. Poling, said that the leading spokesman for Protestant missionary and educational groups had told him, "the decision of the Cleveland conference is almost beyond belief . . . to us it is betrayal—betrayal of their enslaved, tortured and often martyred fellow Christians in China."

Writing in the Jesuit weekly *America*, the Reverend R. A. Graham, S.J., said that the resolution puzzles and disheartens those who expected something more worthy of the cause of peace to which the delegates were dedicated, that it is not a message of hope, but a ghastly monument of abandonment.

"Its high words about the love of Christ, and its vision of a world community willed by God, sound fearfully hollow against its deep silence on the religious issue," he says.

Father Graham suggests that the World Order Study Conference seems to be reverting to the strong pacifism characteristic of American Protestantism before the war.

FIRST BAPTISM AT AIOM

FROM A CORRESPONDENT

Aiom, New Guinea.

January 2

The Reverend Peter Robin, who is working in the Highlands of New Guinea, baptised forty-five catechumens last month.

This is the first baptism to be held in the district of Aiom. The Reverend Gerald Taylor, formerly Assistant Curate of Christ Church, Bundaberg, in the Diocese of Brisbane, is now working in the Aiom district of New Guinea.

FIGHT AGAINST SOCIAL ILLS

THE "LIVING CHURCH" SERVICE

New York, December 29

The Bishop of New York, the Right Reverend H. W. B. Donegan, sent a pastoral letter in December to all clergy in charge of congregations in the Diocese of New York.

In the letter the bishop urged all clergy and the laity to report all instances of housing graft or corruption in their parish areas.

"This is not the first time that unethical practices and resulting deplorable conditions have been brought to the attention of city officials. Similar action by me and other religious leaders on past occasions had some effect in clearing up specific situations," he said.

The bishop said that the Rector of St. Matthew and St. Timothy in New York City, the Reverend James Gussweiler, has shown "a marked degree of courage" in his campaign against graft payments by slum landlords to city officials.

But it is the task of the whole Church. We dare not remain silent and unmoved to action wherever corruption and social ills are tolerated," he said.

The bishop asked the Department of Social Relations to obtain from the clergy all possible information of illegal conditions and practices existing within their parishes.

BISHOP GOUGH TO ARRIVE IN MAY

The Archbishop-elect of Sydney, the Right Reverend H. R. Gough, will arrive in Sydney by the s.s. "Dominion Monarch" on May 29.

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S. HILDA'S Church of England Girls' Hostel, 250 Darley Street, Newcastle, New South Wales. Accommodation available. Apply the Matron.

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POSITIONS VACANT

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HOME SECRETARY Australian, Board of Missions, Position vacated at Bishop-elect of Rockhampton. Applications should be made in the first instance before February 15, 1959, to The Chairman, Australian Board of Missions, 14 Spring Street, Sydney, New South Wales. Particulars on request.

THE MISSION of St. James and St. John, 468 St. Kilda Road, Melbourne. Wanted male assistant for Boys' Home, Newhaven, Phillip Island. Applications preferable. Capable of teaching sport. Commence duty February 1, 1959. Apply Missioner, 468 St. Kilda Road, Melbourne, Victoria.

MISTRESS REQUIRED for Senior School Mathematics. Apply The Sister-in-Charge, S. Michael's Collegiate School, Macquarie Street, Hobart, Tasmania.

CHURCH OF ENGLAND School for Girls, Newcastle. Mistress required to teach French, English or History to Leaving Certificate, also Physical Training throughout school. Preferably to commence first term but second term possible. Positions may be full or part time, resident or non-resident. For further particulars apply to the Headmistress, to January 17, phone JA4341 (Sydney Exchange), after that date at School.

RECEPTIONIST - TELEPHONIST required by Brotherhood of St. Laurence, 67 Brunswick Street, Fitzroy, Victoria. Write or phone the Administrative Secretary, JA7055 (Melbourne Exchange).

DIocese of GRAFTON
A MATRON is required for The North Coast Children's Home, Lismore, New South Wales.
Nursing Sister preferred but not essential. Full board and private room, plus £10 per week and upwards, depending on qualifications.
Applications, together with recent references, should be in the hands of the President, The North Coast Children's Home, P.O. Box 256, Lismore, New South Wales, by January 15, 1959.

APPLICATIONS ARE invited for Director of Religious Education in State Secondary Schools for the Diocese of Perth. Teaching experience and organising qualifications essential. Preference given to priest. Apply Diocesan Secretary, G.P.O. Box D144, Perth, Western Australia.

COOK-HOUSEKEEPER for small College. Commence in February. Apply by letter to the Registrar, Y.M.C.A. College, 29 Coventry Road, Homebush, or telephone UM7322 (Sydney Exchange) between 9 a.m. and 5 p.m.

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